

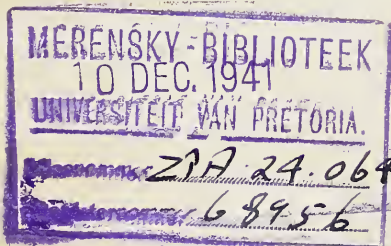
A HAND BOOK
OF LUGANDA.

G. L. PILKINGTON, B.A.

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Ldu P.

Kampala, 26 Jan. 1915



PINKINGTON

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A
HAND-BOOK OF LUGANDA.

THE END OF THE WORLD



TABLE OF CONCORDS IN LUGANDA.

First Class.		Personal Pronouns.		Second Class.		Third Class.		Fourth Class.		Fifth Class.		Sixth Class.		Seventh Class.		Eighth.	Ninth Class.		Tenth.	Eleventh.	Munda.
(Also 12th Class as 'gonja.'																				(Kungulu etc. etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Sing.	Plur.	S. and P.	Sing.	
1 Omuntu	abantu	nze, gwe	fe, mwe	Omuti	Emiti	Ente	Ente	Ekintu	Ebintu	Eryato	Amato	Olugi	Enzigi	Akambe	Obwambe	Otulo	Ogintu	Agantu	(Awantu)	Okuja	Munda
2 omudugavu	abad.	Same as First Class.	Same as First Class.	omud.	emid.	enziru	enziru	ekid.	ebid.	amad.	amad.	olud.		akad.	obud.	otud.	ogud.	amad.	awad.	okud.	mud.
3 omwamvu	abam.			omwam.	emyam.	empam.	empam.	ekiw.	ebiw.	egw.	amam.	olwam.		akaw.	obuw.	otuw.	oguw.	amam.	awaw.	okuw.	muw.
4 omulungi	abal.			omul.	emir.	emungi	emungi	ekir.	ebir.	edungi	amal.	olul.		akal.	obul.	otul.	ogul.	amal.	awal.	okul.	mul.
5 omweru	aberu			omweru	emyeru	enjeru	enjeru	ekyeru	ebyeru	erjeru	ameru	olweru		akeru	obweru	otweru	ogweru	ameru	aweru	okweru	mweru
6 omumpi	abam.			omumpi	emumpi	enyimpi	enyimpi	ekimpi	ebimpi	erimpi	amampi	olumpi		akampi	obumpi	otumpi	ogumpi	amampi	awampi	okumpi	mumpi
7 omu	babiri			gumu	ebiri	emu	biri	kinu	bibiri	limu	abiri	lumu		kanu	bubiri	tumu	gumu	abiri	wanu	kumu	mumu
8 wange	bange			gumwange	gange	yange	zange	kyange	byange	lyange	gange	lwange		kange	bwange	twange	gwange	gange	wange	kwange	mwange
9 ono	bano			guno	gino	eno	zino	kino	bino	lino	gano	luno		kano	buno	tuno	guno	gano	wano	kuno	muno
10 oyo	abo			ogwo	egyo	eyo	ezo	ekyo	ebyo	eryo	ago	olwo		ako	obwo	otwo	ogwo	ago	awo	okwo	onwo
11 oli	hali			gili	giri	eri	ziri	kiri	biri	liri	gali	luli		kali	buli	tuli	guli	gali	wali	kuli	muli
12 yeka	boka	nzeka, weka	feka, mweka	gwoka	gyoka	yoka	zoka	kyoka	byoka	lyoka	goka	lwoka		koka	bwoka	twoka	gwoka	goka	woka	kwoka	mwoka
13 yena	bona	nzena, wena	fena, mwena	gwona	gyona	yona	zona	kyona	byona	lyona	gona	lwona		kona	bwona	twona	gwona	gona	wona	kwona	mwona
14 ye	be	nze, gwe	fe, mwe	gwe	gye	ye	ze	kye	bye	lye	ge	lwe		ke	bwe	twe	gwe	ge	we	kwe	mwe
15 wa	ba	wa	ba	gwa	gya	ya	za	kya	bya	lya	ga	lwa		ka	bwa	twa	gwa	ga	wa	kwa	mwa
16 a- (y-)	ba-	n-, o- (w-)	tu, mu-	gu-	gi-	e- (y-)	zi-	ki-	bi-	li-	ga-	lu-	Same as Plural of Third Class.	ka-	bu-	tu-	gu-	ga-	wa-	ku-	mu-
17 -mu-	-ba-	-n-, -ku-	tu-, ba-	-gu-	-gi-	-gi-	-zi-	-ki-	-bi-	-li-	-ga-	-lu-		-ka-	-bu-	-tu-	-gu-	-ga-	-wa-	-ku-	-mu-
18 a- (e-)	aba-	a-	aba-	ogu-	egi-	e (ey)	ezi-	eki-	ebi-	eri-	aga-	olu-		aka-	obu-	otu-	ogu-	aga-	awa-	oku-	omu-
19 gwe-	be-	gwe-	be-	gwe-	gye-	gwe-	ze-	kye-	bye-	lye-	ge-	lwe-		ke-	bwe-	twe-	gwe-	ge-	we-	kwe-	mwe-
20 atya	batya	nty ^a otya	tut ^a , mutya	gutya	gitya	etya	zitya	kitya	bitya	litya	gaty ^a	luty ^a		katya	butya	tutya	gutya	gaty ^a	watya	kutya	mutya
21 bwati	bweb ^a ti	bwe ^a ti, bwoti	bwe ^a nti, bwe ^a nuti	bweguti	bwe ^a iti	bweti	bwez ^a ti	bwekiti	bwebiti	bweriti	bwegati	bweruti		bwekati	bwebuti	bwetuti	bweguti	bwegati	bwewati	bwekuti	bwemuti
22 bwatyo	bwebatyo	bwe ^a tyo, etc.	bwetuty ^a , etc.	bweguty ^a	bwegity ^a	bwet ^a yo	bwezity ^a	bwekity ^a	bwebity ^a	bwerity ^a	bwegaty ^a	bweruty ^a		bwekatyo	bwebuty ^a	bwetuty ^a	bweguty ^a	bwegaty ^a	bwewaty ^a	bwekutyo	bwemuty ^a

1, man; 2, black; 3, tall; 4, good; 5, white; 6, short; 7, one (in plur. two); 8, my; 9, this; 10, this or that; 11, that; 12, alone or self; 13, all or whole; 14, pronominal copula, he is; 15, of; 16, subjective prefix; 17, objective prefix; 18, relative or subjective prefix; 19, relative objective prefix; 20, how?; 21, so or thus; 22, so or thus.

A

HAND-BOOK OF LUGANDA.

BY

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P R E F A C E.

THIS book was undertaken at Bishop Tucker's request, which he made before leaving Uganda last January. The time for its preparation was limited by the fact that it is extremely desirable to have a Luganda Grammar, of some sort, in English for the use of those who are expected to reach this country next autumn. The time required to send the manuscript to England, to have it printed, and to return it to Africa occupies a considerable part of a year. However, if this attempt serves the practical purpose with which it has been written, it does not matter so much that it has not had the advantage of the work of a year or two more.

The first Luganda Grammar was that of Mr. Wilson, of the Church Missionary Society: this appeared in the year 1882. The years which since have elapsed have, of course, greatly widened the knowledge which Europeans possess of the language. Mr. Wilson's Grammar was followed in the year 1882 or 1885 (both dates are given in the book) by a Grammar in French written by one of the French priests who were here: but he writes anonymously. His book, in spite of its modest title (*Essai de Grammaire Ruganda*), is a very good one: to it I am largely indebted. The new edition is shortly expected: I regret not having had the advantage of examining it before the appearance of this book.

The Vocabularies owe a great deal to a voluminous note-book of Mr. Mackay's, which contains a vast amount of information: this fragment alone of his

work here is enough to move one's admiration for that singular man. An English-Luganda Vocabulary by Mr. Ashe has also contributed to the similar Vocabulary in this book.

Bishop Steere's Hand-book of the Swahili language (whose title has been imitated, not to provoke comparison, but as an acknowledgment of the debt owed to that excellent book) has been to a large extent the model which has been followed.

I must also acknowledge the cordial help I have constantly received from Mr. Gordon, who has for nearly ten years now been a Missionary of our Society in Africa. His knowledge of Luganda makes him far better qualified than I am to have undertaken this Grammar: however, that was not to be, and yet, much of it is his. If he can find time on his return to England to correct the proof-sheets, he will add another claim to my gratitude.

Constant help has, of course, been given by native Christians here, whose knowledge of Swahili (the result of the work of our predecessors here) has often been a short cut to bits of knowledge otherwise hard to reach. Among them I should like to thank especially Henry Wright Duta, one of the oldest of Baganda Christians.

The preparation of the book has been unavoidably hurried: incomplete and even incorrect it is sure to be often enough. But if it helps in the great work inaugurated here, the beginning, I believe, of the evangelization of Central Africa, its shortcomings will, perhaps, be forgiven, until time may be found to correct them.

G. L. P.

Uganda,
May 11th, 1891.

A HAND-BOOK OF LUGANDA.

CHAPTER I.

1. ALL Luganda sounds can be expressed with practical accuracy for Baganda readers by twenty-three symbols, eighteen of them consonants or semi-vowels (*l, m, n, r, s*) and five vowels, as in the following list :

<i>a</i> pronounced (i) as in 'father' ; (ii) as in 'balm'	<i>o</i> a medium sound between the 'ow' in 'low' and the 'aw' in 'law'
<i>b</i>	<i>p</i>
<i>d</i> sometimes interchanged with <i>l</i> and <i>r</i>	<i>r</i> very soft, often interchanged with <i>l</i> , and sometimes with <i>d</i>
<i>e</i> pronounced as 'ai' in 'pair'	<i>s</i>
<i>f</i> often nearly = <i>fw</i>	<i>t</i>
<i>g</i> always hard	<i>u</i> as 'oo' in 'wool' : as a final, often = sonant <i>m</i>
<i>i</i> as 'ee' in 'spleen'	<i>v</i>
<i>j</i> as in 'jam,' or as 'di-' in French ' <i>Dieu</i> '	<i>w</i>
<i>k</i>	<i>y</i>
<i>l</i> often interchanged with <i>r</i> and sometimes with <i>d</i>	<i>z</i>
<i>m</i>	<i>ng'</i> often initial : pronounced like <i>ng</i> in 'singer'
<i>n</i>	

N.B.—The same letter which is written *l* after *a, o,* and *u,* is always written *r* after *e* and *i* : thus *omulimu,* work, makes plural *emirimu* ; *omuntu oli,* that man, but *ente eri,* that cow. This rule will be constantly observed throughout this book ; and that for the sake of convenience partly : for it is only an approximate and not an absolute rule of pronunciation. Some Baganda pronounce every *r* like *l*.

2. The practical advantages of a small number of symbols are very great ; but they are bought by a

certain loss of accuracy. This is no real loss for Baganda; the native ear at once supplies every deficiency, and corrects instinctively every inaccuracy. It is well to make the hard task of learning to read as light as possible for them; and so our books are not cumbered by minute distinctions of sound, which would only puzzle the natives, and be but little real help towards correct pronunciation to foreigners. Luganda spelling, then, as represented by the books now printed and being printed, does not profess to be absolutely phonetic; but it approaches very near to that standard; infinitely more so, of course, than English.

3. Certain combinations of letters, which are required by grammatical analogy, are in all languages found to be unpronounceable or difficult, and must submit to modifications. Some such modifications of frequent occurrence are here given:

(a) When *n* is followed by *r* or *l*, *nr* or *nl* becomes *nd* or *n*: it becomes *n* when the second syllable of the word begins with *m* or *n*; if otherwise, *nd*: *Ndagala*, leaves, for *Nlagala*; *Andese*, he has left me, for *Anlese*; but *Enjala enuma*, hunger hurts me, for *Enjala enluma*. *Nimi*, tongues, for *Nlimi*; but *Ndioke ng'ende*, that I may go, for *Nlioke*. *Nongosa*, I arrange, for *Nlongosa*; but *Ndota*, I dream, for *Nlota*.

(b) When *n* is followed by *p*, *b* or *m*, *n* becomes *m*: *Mpapula*, pieces of paper, for *Npapula*: *Mbagamba*, I tell them, for *Nbagamba*. *Manyi*, I know, for *Nmanyi*.

(c) When *n* is followed by *gy*, *ng* becomes *mp*: *Ngoye mpya*, new cloth, for *Ngya*: *Mpyaze*, his courts, for *Ngyaze*.

(d) When *n* is followed by *g*, *ng* sometimes becomes *ng'*: *Ng'enda* for *Ngenda*.

(e) When *n* is followed by *w*, *nw* becomes *mp*: *Mpulide*, I hear, for *Nwulide*.

(f) *D*, *R* and *L* are frequently interchanged: thus the word *Eryemvu*, an eating banana, is often pronounced *Elyemvu* or *Edyemvu*.

4. The Swahili sounds *h*, *ch*, *sh*, *th*, not occurring in Luganda, when words containing these sounds are adopted into the latter language.

H is represented by *k*: *Yakuwa* for *Yahuwa* ;
or, when it is initial, by *w*: *Wema* for *Hema* ;
or it is dropped: *Zabu* for *Thahabu*.

Ch is represented by *ky*: *Kyai* for *Chai*.

Sh " " *s*: *Kusomesa* for *Kusomesha*.

Th " " *z*: *Feza* for *Fetha*.

5. Foreign proper names are written, of course, phonetically, as they are pronounced by the Baganda themselves. Certain combinations of letters, which are unpronounceable to ordinary Baganda, are therefore modified. For instance, every syllable in Luganda must end in a vowel (final consonants hardly ever occur in Bantu languages); and therefore such names as Nathanael, Peter (or the Greek form of the latter), Pilate or Erastus, are written in Luganda, Natanaeri, Petero, Pirato, Erasito; *th* becoming *t*, *l* after *i* becoming *r*, and every syllable which ends in a consonant receiving a final vowel.

CHAPTER II.

1. LUGANDA substantives fall naturally into twelve classes, each of them distinguished by its own singular prefix and its own plural prefix, as a rule

There are no cases, and no dual.

2. The First Class is composed of words describing (with few exceptions) human or spiritual beings. The singular prefix is *mu-* or *mw-*, the plural *ba-*: a few nouns in this class have no singular prefix.

Examples :

<i>Muntu</i> —a person— <i>Bantu</i>	<i>Lubale</i> —a demon— <i>Balubale</i>
<i>Musaja</i> —a man— <i>Basaja</i>	<i>Lukwata</i> —a lake monster— <i>Ba-</i> <i>lukwata</i>
<i>Mukazi</i> —a woman— <i>Bakazi</i>	<i>Katonda</i> —God— <i>Bakatonda</i>
<i>Mufumbiro</i> —a cook— <i>Bafumbiro</i>	<i>Gundi</i> —so-and-so, what's-his- name— <i>Bagundi</i>
<i>Kabaka</i> —a king— <i>Bakabaka</i>	
<i>Sebo</i> —a lord— <i>Basebo</i>	
<i>Kabona</i> —a priest— <i>Bakabona</i>	

3. The Second Class is composed of words whose singular prefix is *mu-* or *mw-*, which do not describe human beings. The plural prefix is *mi-*.

Examples :

<i>Mutuba</i> —a fig-tree— <i>Mituba</i>	<i>Musana</i> —daylight— <i>Misana</i>
<i>Mulundi</i> —a time— <i>Mirundi</i>	<i>Musu</i> —a rat— <i>Misu</i>
<i>Mukono</i> —an arm— <i>Mikono</i>	<i>Munyo</i> —salt

4. The Third Class consists of nouns beginning with *n* (often replaced by *m*, see I. 3), and some foreign words which have been imported: there is only one form for singular and plural.

Examples :

Ngato—boot, sandal—*Ngato*
Ngo—a leopard—*Ngo*
Nyonyi—a bird—*Nyonyi*
Nyindo—a nose—*Nyindo*
Ndogoi—a donkey—*Ndogoi*
Mpologoma—a lion—*Mpologoma*
Mpindi—a pea—*Mpindi*

Mpafu—fruit of *mwafu* tree—
Mpafu
Mpisi—a hyena—*Mpisi*
Mbalasi—a horse—*Mbalasi*
Mindi—a pipe—*Mindi*
Bweta—a box—*Bweta*

5. The Fourth Class is distinguished by the singular *ki-* or *ky-* : the plural prefix is *bi-* or *by-*. The prefix *ki-* has a peculiar augmentative force in some words (see II. 16).

Examples :

Kigere—a foot—*Bigere*
Kigambo—a word—*Bigambo*
Kyonono—transgression—*Byonono*

Kyalo—a plantation—*Byalo*
Kisa—mercy
Kibuzi—a short fat goat—*Bibuzi*

6. The Fifth Class contains all nouns whose plural is formed with the prefix *ma-*. The singular prefix seems to have been *li-* ; but this does not occur in many words of this class.

Examples :

Liso—eye—*Maso*
Linyo—tooth—*Manyo*
Ligwa—thorn—*Magwa*
 water—*Ma'zi*
Linya—name—*Manya*
'Dobozi—voice—*Malobozi*

See
 Class XI. { ears—*Matu*
 legs—*Magulu*
 milk—*Mata*
'Vivi—knee—*Mavivi*
'Gi—egg—*Magi*
'Gulu—heaven

7. The Sixth Class is distinguished by the singular prefix *lu-* : the plural prefix is *n-* ; which with the consonants which follow it undergoes various modifications (see I. 3). The prefix *lu-* has sometimes a peculiar augmentative force (see notes on substantives). It also expresses the language or style of a nation.

Examples :

Lugero—a story—*Ngero*
Lusozi—a hill—*Nsozi*
Lugoye—cloth—*Ngoye*
Lwala—nail, claw—*Njala*
Lweyo—broom—*Njeyo*
Lulimi—tongue—*Nimi*
Lulagala—a leaf—*Ndagala*

Luwawu—sandpaper leaf—
Mpawu
Lubuto—stomach—*Mbuto*
Luimba—song—*Nyimba*
Lu'gi—a door—*Nzi'gi*
Lu'zi—a well—*Nzi'zi*

8. The Seventh Class consists of (a) words, generally diminutive in sense, beginning with *ka-*, and forming their plural in *bu-*; and (b) of nouns in *bu-*, plural in form, but in meaning, as compared with English, singular: the latter are mostly the names of abstract qualities.

Examples :

(a) <i>Kalevu</i> —chin— <i>Bulevu</i>	(b) <i>Bulago</i> —neck
<i>Kata</i> —banana flour— <i>Buta</i>	<i>Bwato</i> —fleet of canoes
<i>Kakongovule</i> —ankle— <i>Buko-ngovule</i>	<i>Butalage</i> —rust
<i>Kambe</i> —a knife— <i>Bwambe</i>	<i>Bulungi</i> —goodness
<i>Kasera</i> —porridge— <i>Busera</i>	<i>Bulimba</i> —falsehood
<i>Kamwa</i> —mouth— <i>Bumwa</i>	<i>Bwakabaka</i> —kingdom
<i>Koya</i> —feather, down— <i>Bwoya</i>	<i>Bwerere</i> —nakedness
<i>Kakyu</i> —grain in beer— <i>Bukyu</i>	

9. The Eighth Class has the singular prefix *tu-*, and has no plural: it contains the word *tulo*, sleep, and diminutives of quantity.

Examples :

<i>Tulo</i> —sleep	<i>Tuku</i> —a scrap of firewood
<i>Tunyo</i> —pinch of salt	<i>Twenge</i> —a drop of wine
<i>Tu'zi</i> —a little water	<i>Tuzigo</i> —a little butter

10. The Ninth Class is marked by the singular prefix *gu-*: the plural prefix is *ga-*. This class has an augmentative force, expressing contempt generally at the same time: it is very rarely used.

Examples :

<i>Guntu</i> —giant— <i>Gantu</i>	<i>Gubuzi</i> —a huge boat— <i>Gabuzi</i>
<i>Gutoke</i> —a great big plantain— <i>Gatoke</i>	<i>Guswa</i> —a great anthill— <i>Gaswa</i>

11. The Tenth Class contains the single word *wantu*, place: this word is obsolete except in the single expression *buli wantu*, everywhere. But its influence in the language is great, because adjectives, pronouns, verbs, and adverbs are all formed with the prefix *wa-*, referring to this disused word.

For instance :

Wano walungi = this is a pretty spot.

Waliwo muntu = there is a man.

Vao (for *Vawo*) = Get out of that (lit. go away from here).

12. The Eleventh Class contains all infinitives of verbs, used as substantives, and some nouns which have the same prefix *ku-* or *kw-*. There is no plural in this class.

Examples :

Kwagalana—brotherly love

Kugulu—a leg

Kufa—death

Kugenda—departure

Kutu—an ear

13. The Twelfth Class consists of a small number of nouns which have no plural, and which in all their agreements follow the first class.

Examples :

Lumonde—sweet potato

Taba—tobacco

Gonja—a kind of banana

Sabuni—soap

Uju—melon

Balugu

Nandigoza

Kyetutumula } kinds of yam

Kama

Kyebutula

Kasoli—Indian corn

Kyai—tea

Kawa—coffee

Kandi—another yam

Serinyabi—a plant (leaves used as a sponge)

Mukoka—flood

Kibuyaga—storm

Setaba—a plant (used as a substitute for tobacco)

Senyiga—cold in head

Kawali—small-pox

Kaumpuli—plague

Kabotongo—syphilis

Kantolozzi—giddiness

Kabula—a kind of banana (and other names of bananas in great variety)

14. A list of words whose initial syllables might be mistaken for class prefixes :

<i>Mukoka</i> , a flood	...	...	...	belongs to Class XII
<i>Munyentye</i> , star	...	...	...	III
<i>Kyai</i> , tea	...	...	...	XII
<i>Kibuyaga</i> , storm	...	...	...	XII
<i>Vivi</i> , knee	...	...	...	V
<i>Lubale</i> , spirit	...	...	...	I
<i>Lumonde</i> , sweet potato	...	...	...	XII
<i>Lukwata</i> , lake monster	...	...	...	I
<i>Kasoli</i> , Indian corn	...	...	...	XII

<i>Kampuli</i> , plague	...	...	...	belongs to Class XII
<i>Kabona</i> , priest	...	...	...	" " I
<i>Kawali</i> , small-pox	...	...	..	" " XII
<i>Kabotongo</i> , syphilis	...	...	...	" " XII
<i>Kantolozzi</i> , giddiness	...	...	...	" " XII
<i>Kabula</i> , a kind of banana	...	...	...	" " XII
<i>Bugwanjuba</i> , the west	...	...	...	" " III
<i>Buvanjuba</i> , the east	...	...	...	" " III
<i>Buganda</i> (and similar names of countries)	...	...	...	" " III
<i>Gulu</i> , heaven	...	...	...	" " V
<i>Guliro</i> , threshing-floor	...	...	...	" " V
<i>Kubo</i> , a road	...	...	...	" " V

15. Most Luganda substantives appear generally, not in the forms given in the above lists, but with a vowel prefixed varying according to the class and number.

These vowels are :

	Sing.	Plural.
In the First Class		
(a) For nouns in <i>mu</i> -, except <i>mukama</i>	<i>o</i> - as <i>omuntu</i>	<i>a</i> - as <i>abantu</i>
(b) For the rest and for <i>mukama</i>	none	<i>a</i> - as <i>abakabaka</i>
In the Second Class	<i>o</i> - as <i>omuti</i>	<i>e</i> - as <i>emiti</i>
In the Third Class	<i>e</i> - as <i>ente</i>	<i>e</i> - as <i>ente</i>
In the Fourth Class	<i>e</i> - as <i>ekintu</i>	<i>e</i> - as <i>ebintu</i>
In the Fifth Class	<i>e</i> - as <i>egi</i>	<i>a</i> - as <i>amagi</i>
In the Sixth Class	<i>o</i> - as <i>olubuto</i>	<i>e</i> - as <i>embuto</i>
In the Seventh Class	<i>a</i> - as <i>akata</i>	<i>o</i> - as <i>obuta</i>
In the Eighth Class	<i>o</i> - as <i>otulo</i>	
In the Ninth Class	<i>o</i> - as <i>ogubuzi</i>	<i>a</i> - as <i>agabuzi</i>
In the Tenth Class	<i>a</i> - as <i>awamu</i>	
In the Eleventh Class	<i>o</i> - as <i>okwagala</i>	
In the Twelfth Class	none	

N.B.—*A E* and *O* are the only vowels thus used.

This vowel will be called in this book the 'initial vowel.' The rules which regulate its occurrence or non-occurrence are not clear at present; but it seems a matter of euphony rather than of sense. However, the following rules are always observed.

(i) The initial vowel is always dropped after *ku*, *mu*, *buli*, *ye*, *be*, etc. (as in V. 4), *si*.

(ii) The initial vowel is dropped after a negative verb, when the negative so coalesces with the word as to make

the meaning 'not any'—*e. g. tēwali muntu*, there is no one; *tagamba kigambo*, he says nothing.

This vowel also occurs with adjectives, pronouns, prepositions, and adverbs: *omulungi* or *mulungi*, beautiful; *awalala* or *walala*, elsewhere; *awamu* or *wamu*, together; *eda* or *da*, long ago; *eka* or *ka*, at home, home.

In the case of adjectives the initial vowel varies as in the above list according to the class of the noun with which the adjective is in agreement.

16. NOTES ON THE CLASSES.

Class I. It is worth calling the attention of those who know Swahili to the absence from this class of names describing living creatures which are not also human beings. Notice, too, that the Swahili construction which allows all nouns describing living creatures, whatever the class be to which they belong, to form their concords like the first class, is not usual in Luganda.

Several words belonging to this class cannot stand alone, but are always followed by a possessive pronoun. *Mukama wange*, my lord; but never *Mukama oli*, that lord; *Nyabo*, my mother; *Nyoko*, thy mother; *Nyina*, his mother; *Mange*, my mother; *Baze*, my husband; *Balo*, thy husband; *Ba*, or *Bawe*, her husband; *Mwanyinaze*, my brother or my sister, and some others.

Class II. This class contains the names of most trees and plants.

Class III. This class contains the names of most animals, fruits, and seeds: also names of countries, as *Ebuganda*.

Classes IV, V, VI, VII, and IX. Attention has already been drawn to the diminutive force of one of these classes, and the augmentative force of the others. The following instances will give a clearer idea of the usage of these prefixes:

Mbuzi
A goat

Kabuzi
A small goat

Gubuzi
A large goat

Kibuzi
A short fat goat

Lubuzi
A tall thin goat

<i>Linyo</i> A tooth	<i>Kanyo</i> A small tooth	<i>Gunyo</i> A protruding tooth
<i>Kinyo</i> A tooth	<i>Lunyo</i> A long narrow tooth	
<i>Nkota</i> A bunch of plantains	<i>Kakota</i> A small bunch	<i>Gukota</i> A large bunch
<i>Kikota</i> A short thick bunch	<i>Lukota</i> A long poor bunch	

Thus, *Ka-* is a simple diminutive; *Gu-* expresses awkward or ugly size; *Ki-* expresses something good for its size; *Lu-* expresses something bad for its size.

A substantive is sometimes (as in Swahili) put into the Fifth Class (by dropping its own class prefix, and in the case of monosyllables prefixing *li-*) to express size: *Lintu*, a giant: *Amantu*.

Class VII. Grammatically, there can be no question as to the convenience of classing together divisions (a) and (b). Whether this is a correct classification, etymologically, is not so easy to determine. However, an abstract idea can only be obtained by comparing a number of concrete objects, all of which share in this abstract quality: hence, perhaps, the plural form.

In this class are also contained, in the (b) division of it, a sort of negative infinitive of verbs, used as a substantive: this is formed with the plural prefix of this class and the negative *-ta-*; thus, *Obutamanya*, ignorance; from *kumanya*, to know.

Class XI. The substantival use of the infinitive is extremely common in Luganda, which is poor in nouns proper, and very rich in verbs. The Baganda do not seem to regard as clumsy a long string of infinitives used as substantives, one depending on another, as direct objects or connected by prepositions.

Class XII. It will be noticed that a large number of the words in this class are the names of foods or of diseases. The personification of the latter (which seems a natural explanation of the remarkable agreement) and

of such words as *Mukoka*, flood, *Kibuyaga*, storm, is easy enough to understand.

Although this class has no plural, many of its members often have a plural sense; thus *Lumonde* means 'sweet potato,' not 'one sweet potato'; and *Lumonde mutono* means 'A small quantity of sweet potatoes,' or 'A quantity of small sweet potatoes.' *Lumonde mungi* means 'A large quantity of sweet potatoes.' This usage may seem puzzling at first; and yet in English there is a close analogy in the use without an article of such words as brick, crockery, sheeting, in the singular, to express a number of articles of the same kind: thus, 'That is good brick' (referring to a large number of bricks). 'Look at all that crockery' (referring to a large number of crocks).

To express a single sweet potato, a single 'gonja,' it is necessary to have recourse to the word *munwe*, one of a number: *Omunwe gwa lumonde gumu* = a single sweet potato: *Omunwe gwa gonja gumu* = a single 'gonja.'

However, some of these words have another form in one of the other classes to express a single one of the kind: *Serinyabi*, sponge-plant, one or more; but *Kiserinyabi kimu*, a single sponge-plant.

These pairs of words bear the same relation to one another as the English words 'peel' and 'peelings,' 'crockery' and 'crock,' 'sheeting' and 'sheet,' bear to one another respectively.

CHAPTER III.

1. THE Luganda Verb has five moods or ways of representing its action: Imperative, Indicative, Subjunctive, Conditional, and Infinitive.

(a) The Imperative, the simplest form of the verb in Luganda, represents the action of the verb as a command or as a prohibition.

(b) The Indicative represents it as a statement of fact, except in Conditional sentences (*q. v.*). This mood has eight tenses:

(i) The Present Aorist, used to express present and customary action, and also as a pure Aorist, that is without implying any time at all. This tense is formed by the simplest form, with the pronominal prefixes.

(ii) The Perfect, expressing completed action whose effect still continues: it is formed by the pronominal prefixes and the simplest form modified: these modifications will be dealt with further on.

(iii) The near Past, referring to time just past, within twenty-four hours: it is formed like the perfect, except that the letter *a* is prefixed to the modified simplest form.

(iv) The Narrative Tense, generally used of past time (but see VII. 7), expressing one event as happening after another: it is formed by prefixing *ne-* to the present (the *e* of *ne* being elided before a vowel).

(v) The far Past Tense, expressing a time previous to the last twenty-four hours: it is formed by prefixing the

pronominal prefixes and the letter *a* to the simplest form.

(vi) The near Future, used of the next twenty-four hours only : it is formed by prefixing the pronominal prefixes and the syllable *-nā-* to the simplest form.

(vii) The far Future, referring to a time subsequent to the next twenty-four hours : it is formed by prefixing the pronominal prefixes and the syllable *-li-* to the simplest form.

(viii) The 'Not Yet' Tense, used of action not complete at the time of speaking : it has, of course, only a negative form ; which consists of the simplest form with *-na-* prefixed and the negative pronominal prefixes.

(c) The Subjunctive Mood represents the action of the verb as a thought or wish : hence these five uses, (i) as a command—*Mugende mwena*, go all of you ; (ii) as a wish—*Tunyumye wamu*, let us talk together ; (iii) to express purpose—*Ebyo byona byakolebwa, kitukirire kigambo*, all this was done that it might be fulfilled ; (iv) as a mere thought—*Kye kisinga obulungi ekitundukyo ekimu kizikirire*, it is better that one of thy members perish ; (v) deliberately—*Njije ?* Am I to come ?

The Subjunctive has only one tense, which, being an aorist, can be used of any time. It is formed by prefixing the pronominal prefixes to the simplest form, with the final *-a* changed to *-e*.

(d) The Conditional Mood represents one event as dependent on the fulfilment of another : the only tense of this mood is a past tense ; and therefore it can only express a condition in past time, in which the hypothesis is unfulfilled—*e. g.* 'If you had told me, I should have gone.' Other conditional sentences must be expressed by the use of the Indicative.

The one tense of this mood has two forms : the one consists of the simplest form modified as in the perfect, the prefix *-andi-*, and the pronominal prefixes ; the other has the prefix *-aku-* instead of *-andi-*.

(e) The Infinitive is perhaps best regarded as a verbal

substantive: it is formed by prefixing *ku-* to the simplest form.

There is a negative form of all these tenses, except the Subjunctive: the negative form differs from the positive only in the substitution of the negative pronominal prefixes for the positive, except in the case of three tenses:

(i) The near Future, whose negative tense consists of the simplest form, with the final *-a* changed to *-e*, and the negative prefixes.

(ii) The Narrative Tense, whose negative tense inverts the order of the pronominal prefixes and the negative, which becomes *-ta-* in place of *te-*.

(iii) The Infinitive, whose negative form is made by substituting *buta-* for *ku-* of the positive.

N.B.—A further apparent variety of tenses is caused when a relative or the particle *ne-*, and, is attached to any negative tense: in that case the order of the pronominal prefixes and the negative (which becomes *-ta-* in place of *-te-*) is inverted, as in the Negative Narrative Tense above.

2. CONJUGATION OF THE VERB *GENDA*, GO.

IMPERATIVE MOOD.

Sing. 2nd pers. *Genda*, go.
Plur. 2nd pers. none.

Togenda, do not go.
Temugenda, do not go.

The 2nd pers. plur. Affirmative, which is wanting, is supplied by the same person of the Subjunctive, *Mugenda*, go ye.

INDICATIVE MOOD.

Present Aorist Tense.

S. pronominal prefixes.

1st pers.n-
2nd pers.o-
3rd pers. { a, gu-, e-, ki-,
li-, lu-, ka-, tu-,
wa-, ku- }

I go
thou goest
he, she or it
goes
-genda

Negative prefixes.

.....si-
.....to-
{ ta-, tegu-, te-, teki-,
teri-, teru-, teka-, tetu-,
tewa-, tekun- }

I do not go
thou dost not go
he, she or it does
not go

-genda

P. 1st pers.tu-
2nd pers.mu-
3rd pers. { ba-, gi-, zi-, bi-,
ga-, bu-, wa- }

we go
ye go
they go

we do not go
ye do not go
they do not go

The 1st pers. sing. is *ng'enda*, not *ngenda*.

VERB *Genda*. INDICATIVE MOOD.

Perfect Tense.

S. pron. prefixes.		Negative prefixes.	
1st pers. ....n-	I have gone	.....si-	I have not gone
2nd pers. ....o-	thou hast gone	.....to-	thou hast not gone
3rd pers. { a- gu-, e-, ki-, li-, lu-, ka-, tu-, wa-, ku-	{ he, she or it has gone	{ ta-, tegu-, te-, teki-, teri-, teru-, teka-, tetu-, tewa-, teku-	{ he, she or it has not gone
		.....tetu-	we have not gone
P. 1st pers. ....tu-	we have gone	.....temu-	ye have not gone
2nd pers. ....mu-	ye have gone	{ feba-, tegi-, tezi-, tebi-, tega-, tebu-, tewa-	they have not gone
3rd pers. { ba-, gi-, zi-, bi-, ga-, bu-, wa-	they have gone		

The 1st pers. sing. is *ng'enze*, not *ngenze*.

Near Past Tense.

S. pron. prefixes.		Negative prefixes.	
1st pers. ....n-	I went	.....s-	I did not go
2nd pers. ....w-	thou didst go	.....tew-	thou didst not go
3rd pers. { y-, gw-, y-, ky-, ly-, lw-, k-, tw-, w-, kw-	{ he, she or it went	{ tey-, tegw-, tey-, teky-, tery-, terw-, tek-, tetw-, tew-, tekw-	{ he, she or it did not go
		.....tetw-	we did not go
P. 1st pers. ....tw-	we went	.....temw-	ye did not go
2nd pers. ....mw-	ye went	{ teb-, tegy-, tez-, teby-, teg-, tebw-, tew-	they did not go
3rd pers. { b-, gy-, z-, by-, g-, bw-, w-	they went		

VERB *Genda*. INDICATIVE MOOD.Narrative or *Ne*-Tense.

S. pron. prefixes.	.....nen-
1st pers.	.....no-
2nd pers.	.....negu-,
	.....neki-,
3rd pers.	.....neri-,
	.....neka-,
	.....newa-,
	.....neku-,
	.....netu-,
P. 1st pers.	.....netu-
2nd pers.	.....nemu-
	.....negi-,
3rd pers.	.....nezi-,
	.....nebi-,
	.....nebu-,
	.....newa-

-genda

and I went
and thou didst goand he, she or it
wentand we went
and ye went

and they went

Negative prefixes.

.....nesi-
.....noto-
.....nata-, neguta-,
.....neta-, nekita-,
.....nerita-, neruta-,
.....nekata-, netuta-,
.....newata-, nekuta-

-genda

and I did not go
and thou didst not goand he, she or it did
not goand we did not go
and ye did not go

and they did not go

The 1st pers. sing. is *neng'enda*, not *nengenda*.

Far Past Tense.

S. pron. prefixes.	.....n-
1st pers.	.....w-
2nd pers.	.....y-, gw-, y-, ky-,
3rd pers.	.....ly-, lw-, k-, tw-,
	.....w-, kw-
P. 1st pers.	.....tw-
2nd pers.	.....nw-
3rd pers.	.....b-, gy-, z-, by-,
	.....g-, bw-, w-

-agenda

I went.
thou didst gohe, she or it
wentwe went
ye went

they went

Negative prefixes.

.....s-
.....tew-
.....tey-, tegw-, tey-, teky-,
.....tery-, terw-, tek-, tetw-,
.....tew-, tekw-

-agenda

I did not go
thou didst not gohe, she or it did
not gowe did not go
ye did not go

they did not go

Observe the forms *notogenda* and *netogenda*.

VERB *Genda*. INDICATIVE MOOD.

Near Future Tense.

pron. prefixes.

1st pers.	—
2nd pers.	o-
3rd pers.	{ a-, gu-, e-, ki-, li-, lu-, ka-, tu-, wa-, ku-

-uāgenda

P. 1st pers.	tu-
2nd pers.	mu-
3rd pers.	{ ba-, gi-, zi-, bi-, ga-, bu-, wa-

The 2nd pers. sing. is *onagenda*, as well as *onagenda* :
the 3rd pers. sing. (3rd class) is also *onagenda*.

Far Future Tense.

S. pron. prefixes.

1st pers.	n-
2nd pers.	o-
3rd pers.	{ a-, gu-, e-, ki-, li-, lu-, ka-, tu-, wa-, ku-

-ligenda

P. 1st pers.	tu-
2nd pers.	mu-
3rd pers.	{ ba-, gi-, zi-, bi-, ga-, bu-, wa-

The 1st pers. sing. is *ndagenda*, not *nlagenda* (see I. 3).
Of course, the *L* of this tense becomes *R* when it is
preceded by an *I* or an *E*.

Negative prefixes.

.....	si-
.....	to-
.....	{ ta-, tegu-, te-, teki-, teri-, teru-, teka-, teu-, tewa-, tekun-

-gunde

.....	tetu-
.....	temu-
.....	{ teba-, tegi-, tezi-, tebi-, tega-, tebu-, tewa-

I shall not go
thou wilt not go
he, she or it will
not go

we shall not go
ye will not go
they will not go

Negative prefixes.

.....	si-
.....	to-
.....	{ ta-, tegu-, te-, teki-, teri-, teru-, teka-, tetu-, tewa-, tekun-

-ligenda

.....	tetu-
.....	temu-
.....	{ teba-, tegi-, tezi-, tebi-, tega-, tebu-, tewa-

I shall not go
thou wilt not go
he, she or it will
not go

we shall not go
ye will not go
they will not go

Of course, the *L* of this tense becomes *R* when it is
preceded by an *I* or an *E*.

VERB *Genda*. INDICATIVE MOOD.

The "Not Yet" Tense.

S. Negative prefixes.

1st pers.	si-	I have not gone yet
2nd pers.	to-	thou hast not gone yet
3rd pers. {	{ ta-, tegu-, te-, teki-, teri-, teru-, teka-, tetu-, tewa-, tek-	he, she or it have not gone yet

-nagenda

P. 1st pers.	tetu-	we have not gone yet
2nd pers.	temu-	ye have not gone yet
3rd pers. {	{ teba-, tegi-, tezi-, tebi-, tega-, tebu-, tewa-	they have not gone yet

Aorist Tense.

S. pron. prefixes.

1st pers.	n-	-gende
2nd pers.	o-	
3rd pers. {	{ a-, gu-, e-, ki-, li-, lu-, ka-, tu-, wa-, ku-	

P. 1st pers.	tu-	-gende
2nd pers.	nu-	
3rd pers. {	{ ba-, gi-, zi-, bi-, ga-, bu-, wa-	

The 1st pers. sing. is *ng'ende*, not *ngende*.

SUBJUNCTIVE MOOD.

that I may go
that thou mayst go
that he, she or it
may go

that we may go
that ye may go
that they may go

VERB *Genda*. CONDITIONAL MOOD.

Past Tense. (i) and (ii).

S. pron. prefixes.

1st pers.n-

2nd pers.w-

3rd pers. $\left\{ \begin{array}{l} y-, gw-, y-, \\ ky-, ly-, lw-, \\ k-, tw-, w-, \\ kw-. \end{array} \right.$

Negative prefixes.

I should have } s-

thou wouldst not } tew-

have gone } $\left\{ \begin{array}{l} tey-, tegw-, tey-, \\ teky-, tery-, terw-, \\ tek-, tetw-, tew-, \\ tekw-. \end{array} \right.$ I should not have
gone
thou wouldst not
have gonehe, she or it
would not have
-andigenze
or
-akugenze

P. 1st pers.tw-

2nd pers.mw-

3rd pers. $\left\{ \begin{array}{l} b-, gy-, z-, \\ by-, g-, bw-, \\ w-. \end{array} \right.$

we should }tetw-

have gone } temw-

ye would have } $\left\{ \begin{array}{l} teb-, tegy-, tez-, \\ teby-, teg-, tew-, \\ tew-. \end{array} \right.$ we should not
have gone
ye would not
have gonethey would not
have gone

INFINITIVE MOOD.

Kugenda, to go, going.*Butagenda*, not to go.3. CONJUGATION OF SPECIMEN TENSES OF THE VERB *AGALA*, LOVE.

IMPERATIVE MOOD.

Sing. 2nd pers. *Yagala*, love.*Toyagala*, do not love.Plur 2nd pers. (form used) *Mwagale*, love.*Temwagala*, do not love.

VERB *Agala*. INDICATIVE MOOD.

Present Aorist Tense.

S. pron. prefixes.

1st pers.	nj-
2nd pers.	oy-
3rd pers.	ay-, gw-, y-, ky-, ly-, lw-, k-, tw-, w-, kw-

...I love
etc.

-agala

P. 1st pers.	tw-
2nd pers.	mw-
3rd pers.	b-, or bay-, gy-, z-, by-, g-, bw-, w-

Far Past Tense.

S. 1st pers.	n-
2nd pers.	w-
3rd pers.	y-, gw-, y-, ky-, ly-, lw-, k-, tw-, w-, kw-

...I did not love
etc.

-ayagala

P. 1st pers.	tw-
2nd pers.	mw-
3rd pers.	b-, gy-, z-, by-, g-, bw-, w-

Negative prefixes.

.....s-	...I do not love etc.
.....toy-	
.....tey-, teky-,	
.....tery-, terw-, tek-, tetw-,	
.....tew-, tekw-	
.....tetw-	-agala
.....temw-	
.....tebay-, or teb-, tegy-,	
.....tez-, teby-, teg-, tebw-,	
.....tew-	

.....s-	...I did not love etc.
.....tew-	
.....tey-, tegw-, tey-, teky-,	
.....tery-, terw-, tek-, tetw-,	
.....tew-, tekw-	
.....tetw-	-ayagala
.....temw-,	
.....teb-, tegy-, tez-, teby-,	
.....teg-, tebw-, tew-	

VERB *Agala*. INDICATIVE MOOD.

The Near Future.

S. pron. prefixes.

1st pers.	.....	—	...I shall love
2nd pers.	.....	o-	etc.
3rd pers.	{	a-, gu-, e-, ki-, li-, lu-, ka-, tu-, wa-, ku-	{ -nayagala

P. 1st pers.	.....	tu-
2nd pers.	.....	mu-
3rd pers.	{	ba-, gi-, zi-, bi-, ga-, bu-, wa-

The 2nd pers. sing. is also, *enoyagala*.

The "Not Yet" Tense.

.....	.....	si-	...I have not loved yet
.....	.....	to-	etc.
.....	{	ta-, tegu-, te-, teki-, teri-, teru-, teka-, tetu-, tawa-, teku-	{ -nayagala
.....	.....	tetu-	
.....	{	teba-, tegi-, tezi-, tebi-, tega-, tebu-, tewa-	

INFINITIVE MOOD.

Kwagala, loving, to love, love.

Butayagala, not loving, lovelessness.

4. SOME SPECIMEN TENSES OF THE VERB *OGERA*, SAY,

IMPERATIVE MOOD.

Sing. 2nd pers. *Yogera*, say.
Plur. 2nd pers. (as used) *Mwogere*, say.

Toyogera, do not say.
Temwogera, do not say.

VERB *Ogera*. INFINITIVE MOOD.

Kwogera, to say, saying.

Butayogera, or *Butogera*, not to say.

In the other tenses this and similar verbs are conjugated like *-agala*. But when the letter *m* or *n* follows the initial letter of the simplest form, the first person singular of the present and perfect begins with *ny-*: as *nyongera*, not *njongera*.

5. SOME SPECIMEN TENSES OF THE REFLEXIVE VERB *EBAKA*, TO SLEEP.

IMPERATIVE MOOD.

Sing. 2nd pers. *Yebaka*, sleep.

Toyebaka, do not sleep.
Temwebaka, do not sleep.

Plur. 2nd pers. (as used) *Mwebake*, sleep.

Present Aorist Tense.

S. pron. prefixes.

1st pers.	n-	...I sleep	...I do not sleep
2nd pers.	w-	etc.	etc.
3rd pers.	y-, gw-, y-, ky-, ly-, lw-, k-, tw-, w-, kw-		
			-ebaka

P. 1st pers.	tw-
2nd pers.	mw-
3rd pers.	b-, gy-, z-, by-, g-, bw-, w-

Negative prefixes.

.....	s-	...I do not sleep
.....	toy-	etc.
.....	tey-, tegw-, tey-, teky-,	
.....	tery-, terw-, tek-, tetw-,	
.....	tew-, tekw-	
.....		-ebaka
.....	tetw-	
.....	temw-	
.....	teb-, tegy-, tez-, teby-,	
.....	teg-, tebw-, tew-	

In the case of Reflective Verbs—that is Verbs in *E*—in the simple form there is no difference between the Present Aorist and the Far Past Tense on the one hand, and the Perfect and Near Past Tense on the other; these tenses being formed on the same stems (*e. g.* *-ebaka* and *-ebase*) respectively: however, a distinction is made as soon as a prefix (whether of the object or any other) is inserted. Thus:

<i>Nerabira</i> , I forget	but	<i>Mwerabira</i> (for <i>nmwer-</i>) I forget him.
<i>Nerabira</i> , I forgot		<i>Namwerabira</i> , I forgot him.

6. Some verbs take the form *nyi-* or *nji-* for the 1st pers. sing. pronominal prefix, whether it be subjective or objective (for the latter see ch. III. 4).

The form *nji-* occurs only with verbs beginning with *j*; but with them it is the usual form.

Examples:

<i>Nzikiriza</i> , I believe, from <i>-kiriza</i>.	|	<i>Anzita</i> , he kills me, from <i>-ta</i> .
<i>Nzigyao</i> , I take out, from <i>-gyao</i>.	|	<i>Njija</i> , I come, from <i>-ja</i> .
		<i>Njijukire</i> , that I may remember, from <i>-jukira</i> .

However, these peculiar forms are not kept when another prefix is inserted between the 1st pers. sing. prefix and the verb: *e. g.*:

<i>Nkukiriza</i> , I believe you.	|	<i>Mpajukira</i> , I remember it (a place).
<i>Mbagyao</i> , I take them out.		

7. CONJUGATION OF THE IRREGULAR AUXILIARY VERB KUBERA OR KUBA, TO BE.

IMPERATIVE MOOD.

Sing. 2nd pers. <i>Bera</i> , be.	<i>Tobera</i> , do not be.
Plur. 2nd pers. (as used) <i>Mubere</i> , be.	<i>Temubera</i> , do not be.

INDICATIVE MOOD.

Present Aorist Tense.

S. pron. prefixes.		Negative prefixes.	
1st pers. ....n-	...I am	.....si-	...I am not
2nd pers. ....o-	etc.	.....to-	etc.
3rd pers. { a, gu-, e-, ki-, li-, lu-, ka-, tu-, wa-, ku-	{ -ba, -bera or -li	{ ta-, tegu-, te-, teki-, teri-, teru-, teka-, tetu-, tewa-, teku-	{ -ba, -bera or -li
P. 1st pers. ....tu-	{ -ba, -bera or -li	.....tetu-	{ -ba, -bera or -li
2nd pers. ....mu-		.....temu-	
3rd pers. { ba-, gi-, zi-, bi-, ga-, bu-, wa-	{ -ba, -bera or -li	{ teba-, tegi-, tezi-, tebi-, tega-, tebu-, tewa-	{ -ba, -bera or -li

The first pers. sing. is *nba*, *nbera*, or *ndi*: in the compound verb *kuberana*, to have, the form *nina* occurs instead of *ndina*.

Third pers. pres. sing. and plural of *li* only used with adverbs, never with adjectives, e. g. *ye mulangi*, he is well, never *ali mulangi*.

VERB *Kubera* OR *Kuba*, TO BE. INDICATIVE MOOD.

Perfect Tense.

S. pron. prefixes.

1st pers.	m-	...I have been
2nd pers.	o-	etc.
3rd pers.	{ a-, gu-, e-, ki, li-, lu-, ka, tu-, wa-, ku-	-bade.
P. 1st pers.	tu-	
2nd pers.	mu-	
3rd pers.	{ ba-, gi-, zi-, bi-, ga-, bu-, wa-	

Near Past Tense.

S. pron. prefixes.

1st pers.	n-	...I was
2nd pers.	w-	etc.
3rd pers.	{ y-, gw-, y-, ky-, ly-, lw-, k-, tw-, w-, kw-	-abade
P. 1st pers.	tw-	
2nd pers.	mw-	
3rd pers.	{ b-, gy-, z-, by-, g-, bw-, w-	

Negative prefixes.

.....	si-	...I have not been
.....	to-	etc.
.....	{ ta-, tegu-, te-, teki-, teri-, teru-, teka-, tetu-, teva-, tekun-	-bade.
.....	tetu-	
.....	temu-	
.....	{ teba-, tegi-, tezi-, tebi-, tega-, tebu-, tewa-	

Negative prefixes.

.....	s-	...I was not
.....	tew-	etc.
.....	{ tey-, tegw-, tey-, teky-, tery-, terw-, tek-, tetw-, tew-, tekw-	-abade
.....	tetw-	
.....	temw-	
.....	{ teb-, tegy-, tez-, teby-, teg-, tebw-, tew-	

VERB *Kubera* OR *Kuba*, TO BE. INDICATIVE MOOD.

Narrative Tense.

S. pron. prefixes.

1st pers.	nen-	...and I was
2nd pers.	no-	etc.
3rd pers.	{ na-, negu-, ne-, neki-, neri-, neru-, neka-, netu-, newa-, neku-	{ -ba, -bera or -li

P. 1st pers. netu-

2nd pers. nemu-

3rd pers. { neba-, negi-, nezi-,
nchi-, nega-, nebu-,
newa-

The first pers. sing. (cf. pres. aor.) is *nemba*, *nembera*, or *nendi*.

The Far Past Tense.

S. pron. prefixes.

1st pers.	n-	...I was
2nd pers.	w-	etc.
3rd pers.	{ y-, gw-, y-, ky-, ly-, lw-, k-, tw-, w-, kw-	{ -aba, -abera or -ali

^c P.

1st pers. tw-

2nd pers. mw-

... { b-, gy-, z-, by-, g-, bw-,
w-

Negative prefixes.

.....	nesi-	...and I was not
.....	noto-	etc.
... { nata-, neguta-, nete-, nekita-, nerita-, neruta-, nekata-, newata-, nekuta-	{	{ -ba, -bera or -li

..... netuta-

..... nemuta-

... { nebata-, negita-, nezita-,
nebita-, negata-, nebuta-,
newata-

Observe the forms *notobera* and *netebera*, in which (as in *onogenda*, etc.) *e* and *a* become *o* or *e* by a sort of phonetic attraction.

Negative prefixes.

.....	s-	...I was not
.....	tew-	etc.
... { tey-, tegw-, tey-, teky-, teyy-, terw-, tek-, tetw-, tew-, tekw-	{	{ -aba, -abera or -ali
.....	tetw-	
.....	temw-	
... { teb-, tegy-, tez-, teby-, teg-, tebw-, tew-	{	

VERB *Kubera* OR *Kuba*, TO BE. INDICATIVE MOOD.

The Near Future Tense.

S. pron. prefixes.

1st pers.	—	...I shall be
2nd pers.	o-	etc.
3rd pers. {	a, gu, e, ki, li, lu, ka, tu, wa, ku	-naba or -nabera

P. 1st pers.

2nd pers.

3rd pers. {

ba, gi, zi, bi,
ga, bu, wa

The 2nd pers. sing. is also *onoba* or *onobera*; and the 3rd pers. sing. (3rd class) also *eneba* or *enobera*.

The Far Future Tense.

S. pron. prefixes.

1st pers.	n-	...I shall be
2nd pers.	o-	etc.
3rd pers. {	a, gu, e, ki, li, lu, ka, tu, wa, ku	-liba or -libera

P. 1st pers.

2nd pers.

3rd pers. {

ba, gi, zi, bi,
ga, bu, wa

1st pers. sing. *ndiba* or *ndibera*.

Negative prefixes.

.....	si-	...I shall not be
.....	to-	etc.
.....	ta, tegu, te, teki, teri-, teru-, teka-, tetu-, tewa-, teku-	-be or -bere
.....	tetu-	
.....	temu-	
.....	teba-, tegi-, tezi-, tebi-, tega-, tebu-, tewa-	

Negative prefixes.

.....	si-	...I shall not be
.....	to-	etc.
.....	ta, tegu, te, teki, teri-, teru-, teka-, tetu-, tewa-, teku-	-liba or -libera
.....	tetu-	
.....	temu-	
.....	teba-, tegi-, tezi-, tebi-, tega-, tebu-, tewa-	

In these tenses, after *e* or *i*, *l* becomes *r*.

The "Not Yet" Tense.

S. Negative prefixes.

1st pers.	si-	}	-naba.
2nd pers.	to-		
3rd pers.	{ ta-, tegu-, te-, teki-, teri-, teru-, teka-, tetu-, tewa-, teku-		
P. 1st pers.	tetu-	}	-naba.
2nd pers.	temu-		
3rd pers.	{ teba-, tegi-, tezi-, tebi-, tega-, tebu-, tewa-		

SUBJUNCTIVE MOOD.

S. pron. prefixes.

1st pers.	m-	}	-be or -bere
2nd pers.	o-		
3rd pers.	{ a-, gu-, e-, ki-, li-, lu-, ka-, tu-, wa-, ku-		
P. 1st pers.	tu-	}	-be or -bere
2nd pers.	mu-		
3rd pers.	{ ba-, gi-, zi-, bi-, ga-, bu-, wa-		

VERB *Kubera* OR *Kuba*. CONDITIONAL MOOD.

Past Tense (i) and (ii).

S. pron. prefixes.

1st pers.	n-
2nd pers.	w-
3rd pers.	y-, gw-, y-, ky-, ly-, lw-, k-, tw-, w-, kw-
	-andibade or -akubade

Negative prefixes.

.....	s-
.....	tew-
.....	tew-, tegw-, tey-, teky-, ... { tery-, terw-, tek-, tetw-, tew-, tekw-
.....	-andibade or -akubade

P. 1st pers.	tw-
2nd pers.	mw-
3rd pers.	b-, gy-, z-, by-, g-, bw-, w-

INFINITIVE MOOD.

Kuba, or *Kubera*, to be, being.

Butaba, or *Butabera*, not to be, non-existence.

Of these forms, those in *-la*, when they can be used at all, are the commonest. The word *bera* has a further stronger sense 'remain,' 'live': for this sense the 'Not Yet Tense' is, of course, formed with *-bera*, not *-ba*.

N.B.—*S-* and *si-* are often substituted for the negative *t-* and *te-*: *te-* is itself often pronounced *ti-*: in the Narrative Tense *ne-* is as often pronounced *ni-*.

8. There is no other Conjugation of Verbs in Luganda: any varieties which occur are due to those necessary modifications, some of the more frequent of which have been mentioned above (see I. 3).

There are, however, three classes of modifications of verb-stems, which have still to be explained. These are:

(i) The modification of the present stem to form the Perfect and other tenses.

(ii) The formation of the Passive Voice.

(iii) The formation of prepositional and other derived verbs.

9. There are six regular ways of forming the Perfect stem:

(i) Verbs which end their simplest form in *-la*, *-ra* change their final syllables to *-de*, unless a dissyllable, and when the vowel before is short, e. g. *kola*, *koze*; *mala*, *maze*.

Examples:

Simplest form.	Modified.	Simplest form.	Modified.
<i>Bulira</i> , tell—	<i>Bulide</i>	<i>Sunguwala</i> , get angry—	<i>Sunguwade</i>

(ii) Verbs ending in *-ba*, *-ma*, *-na*, *-pa*, *-wa*, and *-ya* (except causatives) change their final syllables to *-bye*, *-mye*, *-nye*, *-pye*, and *-ye* respectively.

Examples:

Simplest form.	Modified.	Simplest form.	Modified.
<i>Kuba</i> , strike—	<i>Kubye</i>	<i>Vuma</i> , abuse—	<i>Vumye</i>
<i>Fanana</i> , appear—	<i>Fananye</i>	<i>Linya</i> , ascend—	<i>Linye</i>
<i>Lopa</i> , accuse—	<i>Lopye</i>	<i>Zawe</i> , to get lost—	<i>Zaye</i>

The verb *manya*, know, makes Perfect stem *manyi*; *gana*, deny, *ganyi*.

(iii) Verbs ending in *-ka* or *-ta* change these syllables to *-se*.

Examples:

Simplest form.	Modified.	Simplest form.	Modified.
<i>Etika</i> , carry—	<i>Etise</i>	<i>Tu</i> , kill—	<i>'Se</i>

(iv) Verbs ending in *-da*, *-ga*, or *-ia*, and in *-la* pre-

ceded by a short vowel, change these syllables to *-ze*, and if the consonant be long into *-ʼze*.

Examples :

Simplest form.	Modified.	Simplest form.	Modified.
<i>Genda</i> , go—	<i>Genze</i>	<i>Baja</i> , do carpenter's	
<i>Nyaga</i> , plunder—	<i>Nyaze</i>	work—	<i>Baʼze</i>

The verb *-ja*, come, makes Perfect stem *-dze*.

(v) Verbs ending in *-sa* and dissyllables in *-za*, and others in *-za* preceded by a long vowel, and causatives in *-ya*, change the final *-a* or *-ya*, if the final syllable is preceded by *a*, *i*, or *u*, into *-iʼza*; if the final syllable is preceded by *e* or *o*, into *eʼza*.

Verbs in *-nya* keep *y* in the Perfect stem.

Examples :

Simplest form.	Modified.	Simplest form.	Modified.
<i>Asa</i> , cleave—	<i>Asiʼza</i>	<i>Longosa</i> , put to rights—	
<i>Lwisa</i> , delay—	<i>Lwisiʼza</i>		<i>Longoseʼza</i>
<i>Kyusa</i> , turn—	<i>Kyusiʼza</i>	<i>Teganya</i> , trouble—	<i>Teganyiʼza</i>
<i>Tesa</i> , take counsel—	<i>Teseʼza</i>	<i>Gumya</i> , encourage—	<i>Gumiʼza</i>

(vi) Other verbs ending in *-za* form the Perfect stem by lengthening the *-z*.

Examples :

Simplest form.	Modified.	Simplest form.	Modified.
<i>Kiriza</i> , assent—	<i>Kiriʼza</i>	<i>Igiriza</i> , teach—	<i>Igiriʼza</i>

In the Luganda-English Vocabulary at the end of this book, the Perfect stem is given of all verbs which vary from these six divisions: when the Perfect is not given, it may be assumed that the verb is regular.

10. Every verb, which can be followed by an object without a preposition to connect it to the verb, has a Passive Voice. A Passive Present stem and a Passive Perfect stem are formed from the simplest form, and starting from these stems the verb is conjugated like the Active Verb.

There are three ways of forming the Passive stems.

(i) By changing the final *a* of the simplest form into *-ika* or *-ikika*, when the vowel next before the *a* is *a*, *i*, or

u, for the Present stem, and into *-ise* for the Perfect stem ; or, when the vowel next before the *a* is *e* or *o*, into *-eka* or *-ekeka* for the Present stem and *-ese* for the Perfect : as, *Lya*, eat ; *lika* ; *lise* : *Menya*, break ; *menyeka* ; *menyese* ; or *-la* into *-ka*, as *fula*, make ; *fuka*, become.

These Passive verbs fall, of course, into division (iii) of the Verbs. They express the state or nature of that to which they refer rather than any action taking place upon it : *e. g.* *Tezirika ensogasoga*, Castor-oil berries are not eaten, *i. e.* are not eatable ; not, Castor-oil berries are not being eaten.

(ii) By changing *a* final of the Present stem into *wa* to form the Present stem of the Passive, and *e* final of the Perfect stem into *-wa* to form the Perfect stem, *e. g.* :

Bulira, tell ; Pres. stem Pass. *Bulirwa*.

Bulide (Perf. stem), Perf. stem Pass. *Bulidwa*.

This is the usual formation with verbs of the first division.

(iii) By changing *a* final of the Present stem into *-ibwa* for the Present stem Passive, and into *-idwa* for the Perfect stem, when the vowel of the penultimate of the simplest form is *a*, *i*, or *u*. *E. g.* :

Zala, bear { Pres. stem Pass. *Zalibwa*.
 { Perf. stem Pass. *Zalidwa*.

And similarly into *-ebwa* and *-edwa*, when the vowel is *e* or *o*. *E. g.* :

Leta, bring { Pres. stem, *Letebwa*.
 { Perf. stem, *Letedwa*.

11. Derived verbs : of these there are five varieties.

(i) Reflexive verbs : these are formed from the simple verb by inserting *e* before the stem, and are conjugated like *ebaka*, sleep, of which specimen tenses are given above (sect. 5).

Examples :

igiriza, teach ; *eigiriza*, learn.

anjula, announce ; *eanjula*, announce oneself.

fusa, make ; *efusa*, pretend to be.

(ii) Reciprocal verbs: these are formed by changing the final *a* of the simple form into *-ana* or *-agana*: like other verbs in *-na*, they form the Perfect in *-nye*.

Examples:

kema, try, test; *kemagana*, rival, race.
agala, love; *Kwagalana*, mutual love.

(iii) Causative verbs. There are three ways of forming such verbs:

(a) By changing final *-ka* into *-sa*.

Fuka, become; *Fusa*, make.
Tuka, reach; *Tusa*, make to reach.

(b) By changing final *-la* or *-ra* into *-za*:

Sembera, approach; *Sembeza*, invite, entertain.
Agala, love; *Agaza*, make to love.

As many verbs have a form in *-la* or *-ra*, as well as a form in *-ka*, causatives in *-sa* and *-ya* must be carefully distinguished.

Thus *laba*, see: *labika*; *labisa*; *labira*; *labiza*.

Many verbs which do not end in *-la* or *-ra* form their Causative from the Prepositional form (*q. v.*) in this class.

(c) By changing final *-ba*, *-pa*, *-ma*, *-na* into *-bya*, *-pya*, *-mya*, *-nya*.

Tegana, be troubled; *Teganya*, trouble.
Wona, be cured; *Wonya*, cure.
Fuluma, to come out; *Fulumya*, to put out.

These verbs make their Perfect stem in *-i'za* or *-e'za* to avoid confusion with the Perfect stem of the simple verb: thus *wona*, *wonye*; *wonya*, *wonye'za* (not *wonye*).

Lwa, delay; makes *Lwisa*.
Lya, eat; makes *Lisa*.

| *Gwa*, fall; makes *Gwisa*.
 | *Wa*, give; makes *Wesa*.

(iv) Reduplicated verbs: these are formed by simply repeating the verb stem; they have an intensitive force:

Menya, break; *Menyamenya*, break in pieces.

In all derived forms, except the Passive in *-bwa* and *-dwa*, both stems are modified, thus :

Menya, break ; *Menyemenye*, *Menyekamenyeka*, *Menyesemenyese*, *Menyeramenyera*, etc. But *Menyamenyebwa* occurs as well as *Menyebwamenyebwa*.

(v) Prepositional verbs : these are, perhaps, the most interesting and important derived forms in the language.

They are formed by changing the final *-a* of any verb into *-ira*, when the vowel of the penultimate is *a*, *i*, or *u* ; into *-era*, when the vowel is *e* or *o*.

Very often a Prepositional verb is again modified to form a Prepositional of a Prepositional verb. These verbs will be called doubly-Prepositional verbs.

Examples of simple Prepositional verbs :

<i>Laba</i> , see ; <i>Labira</i>	<i>Fuka</i> , pour ; <i>Fukira</i>
<i>Kyuka</i> , turn ; <i>Kyukira</i>	<i>Kola</i> , do ; <i>Kolera</i>
<i>Genda</i> , go ; <i>Gendera</i>	<i>Lima</i> , cultivate ; <i>Limira</i>
<i>Ala</i> , spread ; <i>Alira</i>	

Examples of doubly-Prepositional verbs :

Labirira ; *Alirira* ; *Limirira* ; *Kyukirira* ; *Fukirira*.

These verbs have three uses :

(i) They are used in the sense of the simple verb to express action done in a place : *Limira wano*, cultivate here. This is probably the more correct expression, but localized action may also be expressed by the simple verb :

Lima wali, cultivate there. *Yera mu kisenge*, sweep in the room.

(ii) The Prepositional verb is used followed by the adverb *dala*, perfectly, to express absolute completeness.

Amalide dala, he has finished every bit.

Agendede dala, his going is an accomplished fact.

Nakirongosa nekitukulira dala, I cleaned it till it became perfectly white. (Cf. Swahili, *Tupia mbali*, throw right away, etc.)

(iii) The most common use, however, of this form, and the one from which its name is taken, is to supply a verb with a prepositional meaning :

Omundabira, see him for me. *Ndetera ndeku*, bring (to) me a cup.

Fa, die. *Fira*, die to.

In the place of *Fira*, *Firira* is used. Thus:

Mfirirwa nyabo, I am died to by my mother: *i. e.* I lose my mother.

The doubly-Prepositional verbs are either used in practically the same sense as the simple Prepositional verb, or they give to the verb a doubly-Prepositional meaning:

Njälawo omukeka, I spread a mat.

Njalirawo omukeka mu kisenge, I spread a mat in a room.

Nkwälirirao omukeka mu kisenge, I spread a mat in a room for you.

12. All verbs may be further modified (and the sense is often completely changed) by the addition of affixes. There are five such affixes, *-o*, or *-wo*, *-yo*, *-mu*, *-ko*, and *-nga*.

The affix *-o* or *-wo* (originally *-awo*, *i. e.* this place, here; see V. 3, iii.) means 'here':

Vao, get out of my way.

Kukomao, to come back.

The affix *-yo* (originally *-eyo*) means 'there' or 'that place':

Kudayo, to go back.

Emere ewedeyo, the food is finished (implying that the food was at a distance).

The affix *-mu* means 'within, in, inside':

Talimu, he is not within.

Lumonde awedemu, the sweet potatoes (in the pot) are finished.

Ntamu crimu amatoke, the pot has potatoes in it.

Mwensula omanyimu? Do you know the place in which I live?

The affix *-ko* means originally 'on, upon'; but it is also used in a partitive sense (like the Greek genitive), and hence in a sort of depreciatory sense:

Tekako, put on; *Tekako kizibiko*, put the lid on.

Kitange amfudeko, my father has died to me (lit. on me); *i. e.* I have lost my father. *Fako* taking the place of *fira*, which is not used.

Ny'wako ama'zi gano, Drink of (lit. on), *i. e.* some of this water.

Tutambuletambuleko, let us take a stroll.

Aliko omuzimu omubi, he is possessed with a bad spirit (lit. he has on him a bad spirit).

The affix *-nga* corresponds somewhat with the English

word 'ever,' and would often translate the Greek imperfect:

Yabuliranga, he was continually telling.

Very common in prohibitions:

Totanga, never murder. *Tobanga*, never steal.

These various derived forms may be combined with one another in a most remarkable way. A few instances are given of interesting usages:

Simplest Form.	Prep. Form.	Doubly Prep. Form.	Causative, Reflective or Passive Form.
<i>Genda</i> Go	(<i>Gendera</i>)	<i>Genderera</i> Go with a purpose	<i>Egendereza</i> (make oneself go carefully) be devout or upright
<i>Kaba</i> Lament	(<i>Kabira</i>)	<i>Kabirira</i> Lament for	<i>Kabiriza</i> Enrage
<i>Gaya</i> Feel contempt	(<i>Gayira</i>)	<i>Gayirira</i> Feel contempt for	<i>Egairira</i> (? lit. before humble oneself?) Entreat
<i>Fa</i> Die	<i>Fako</i> Die to	<i>Firira</i> Die to	<i>Firirwa</i> <i>Firisa</i> Be died (lit. make to die to) Bereave

13. Every verb can form one verbal noun, and some verbs form as many as four.

(a) The pure verbal noun expresses the action of the verb as an abstraction. This noun is common to all verbs. There are three ways of forming it.

(i) By changing the last syllable of the Perfect stem of verbs which end in *-de* in the Perfect into *-zi*, and prefixing *bu-*:

Erabira, forget, *Erabide*; *Bwerabizi*.

Ambala, dress, *Ambade*; *Bwambazi*.

(ii) When the Perfect stem ends in *-se*, *-ze*, or *-nye*, the pure Verbal noun is formed by changing the final *-e* into *-i*, and prefixing *bu-*:

Tuka, arrive, *Tuse*; *Butusi*. *Kola*, do, *Koze*; *Bukozi*.
Wona, be cured, *Wonye*; *Buwonyi*.

(b) When the Perfect stem of verbs which are not causatives ends in *-ye* not preceded by *-n-*, the noun is formed by changing *-ye* to *-i* and prefixing *bu-*:

Fuluma, go out, *Fulumye*; *Bifulumi*.

(iii) All verbs ending in *-sa* or *-za* and all causatives form this noun from the Present stem by merely prefixing *bu-*:

Sa, place; *Busa*. *Wonya*, heal; *Buwonya*.
Kiriza, believe; *Bukiriza*. *Fulumya*, put out; *Bufulumya*.

This noun is used to emphasize the idea of the verb, generally in contradistinction, expressed or understood, to some other idea:

Osoma? *Aa*, *mpandika bwandisi*, Are you reading? No, I'm writing.

Okola otya? *Ntulao butuzi*, What are you doing? I'm just sitting here.

Yokya lumonde. *Naye manyi kufumba bufumbi*. Roast the potatoes. But I only know how to boil them.

(c) Most verbs also form a noun to express the agent: this is formed in the same way as the last, except that the prefix *mu-* is substituted for *bu-*:

Omutonzi, creator. *Omukozi*, worker; from *tonda* and *kola*.
Omutambuze, pilgrim.

In transitive verbs this form ends in *i*, in intransitive in *e*.

(d) A few transitive verbs have a form to express the patient: it is formed by changing the *-i* of the last into *-e*, but is sometimes formed from the Present stem:

Omusibe, prisoner; from *siba*, *busibi*.
 But *Omutonde*, a created man; from *tonda*, *butonzi*.

(e) Besides these verbal nouns there is a fourth

which sometimes occurs, expressing the verb's action in a less abstract form than the first. It is formed with the prefixes *ki-* or *lu-* and the Present stem, or the Present stem with the final *-a* displaced by *-o* :

<i>Lowoza</i> , think ; <i>Kirowozo</i> , a thought (<i>Bulowoza</i> would mean rather 'a thinking')	<i>Lota</i> , dream ; <i>Kioto</i> , a dream <i>Genda</i> , go ; <i>Lugendo</i> , a journey <i>Imba</i> , sing ; <i>Luimba</i> , a song
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14. A list of common irregular verbs with certain of their formations :

Simplest Form.	Perf. stem.	Abstract noun.	Causative.
<i>Fa</i> , die	<i>Fude</i>	<i>Bufi</i>	
<i>Gwa</i> , fall	<i>Gude</i>	<i>Bugwi</i>	
<i>Gya</i> ,	<i>Gide</i> or <i>Yide</i>	<i>Bugya</i>	
<i>Ja</i> , come	<i>Dze</i>	<i>Budzi</i>	
<i>Kola</i> , do	<i>Koze</i>	<i>Bukozi</i>	<i>Koza</i>
<i>Lwa</i> , loiter	<i>Lude</i>	<i>Bulwi</i>	<i>Lwisa</i>
<i>Lya</i> , eat	<i>Lide</i>	<i>Buli</i>	

15. An adjective may also be formed from the verb by changing the final *a* of the simplest form into *e*, and prefixing the proper class prefix (for which see next chapter). *E. g.* :

Lima, cultivate ; *Ekyalo ekirime nyo*, a well-cultivated plantation.
Fumba, boil ; *Lumonde omufumbe*, a boiled potato.

Verbs ending in *-ra* or *-la* sometimes form an adjective by changing their final syllable into *-vu*. *E. g.* :

Nyikira, persevere, be energetic ; *Omuntu omunyikivu*, an energetic person.

CHAPTER IV.

1. LUGANDA adjectives agree with the noun or pronoun which they qualify in number and class; this agreement is shown by a prefix which generally varies for each class, and for Singular and Plural. To the modifications, which were mentioned above (I. 3), and which often occur in the formation of Adjectives, may be added the following:

a followed by *e* is absorbed in the *e*, lengthening it: *-eru*, white:

Abantu Aberu, white men.

a followed by *o* is absorbed in the *o*.

n followed by a vowel becomes *nj-*, unless the vowel is followed by *n* or *m*, in which case *n* becomes *ny-*, thus: *-eru*, white; *Ente enjeru* . . . *-ngi*, much; *Emere nyingi*

Many instances of these changes, and exact illustrations of these rules have already been given in the Conjugation of the Verbs.

2. In the following list of adjectival prefixes, the initial vowel is inserted. In the case of Adjectives this vowel is less often dropped than with Substantives (see I. 15). But the same uncertainty about the rules which govern its disappearance exists as in the case of Substantives. Several instances are given in any class, where remarkable modifications require illustration.

The adjectival prefixes for the First Class are *omu-* for the Singular and *aba-* for the Plural: *e. g.*:

-lungi, good ; *Omuntu omulungi* ; *Abantu abalungi*
 -eru, white ; *Omuntu om'weru* ; *Abantu aberu*

For the Second Class the prefixes are *omu-* and *emi-* : e. g. :

-lungi ; *omuti omulungi* ; *emiti emirungi*
 -eru ; *omuti omweru* ; *emiti emyeru*

For the Third Class there is the prefix *en-*, which is the same for singular and plural, e. g.:

-tono, small ; <i>Ente entono</i>	-lungi ; <i>Ente enungi</i>
-eru, white ; <i>Ente enjeru</i>	-wamvu, tall ; <i>Ente empamvu</i>
-gya, new ; <i>Ente empya</i>	-lala, other ; <i>Ente endala</i>
-myufu, red ; <i>Ente emyufu</i>	-bi, bad ; <i>Ente embi</i>
-nyogovu, cold ; <i>Emere enyinyo-</i>	-dugavu, black ; <i>Ente enzirugavu</i>
govu	-ngi, much, many ; <i>Ente enyingi</i>

For the Fourth class there are the prefixes *eki-* and *ebi-* : e. g. :

-lungi ; *Ekintu ekirungi* ; *Ebintu ebirungi*
 -atifu, broken ; *Ekintu ekyatifu* ; *Ebintu ebyatifu*

For the Fifth Class the prefixes are *eri-* and *ama-* : the singular, however, is often formed by a simple *e-* : e. g. :

-ngi, much, many ; <i>Etaka eringi</i> ; <i>Amainja amangi</i>	
-dugavu, black ; <i>Etaka eridugavu</i> ; <i>Amainja amadugavu</i>	
-lungi ; <i>Etaka edungi</i> ; <i>Amainja amalungi</i>	
-gya, new ; <i>erigya</i> ; <i>amagya</i>	-gazi, broad ; <i>egazi</i> ; <i>amagazi</i>
-bi, bad ; <i>ebi</i> ; <i>amabi</i>	-tono, small ; <i>etono</i> ; <i>amatono</i>
-wamvu, tall ; <i>egwamvu</i> ; <i>amawamvu</i>	
-mpi, short ; <i>erimpi</i>	

For the Sixth Class the prefixes are *olu-* and *en-* (the Plural follows the formation of the Third Class exactly) : e. g. :

-lungi ; *Oluimba olulungi* ; *Enyimba enungi*
 -eru ; *Olusuku olweru* ; *Ensuku enjeru*
 -wanvu ; *Olukoma oluwamvu* ; *Enkoma empanvu*

The Seventh Class has the adjectival prefixes *aka-* and *obu-* : e. g. :

-lungi ; *Akambe akalungi* ; *Obwambe obulungi*
 -eru ; *Akambe akeru* ; *Obwambe obweru*

The Eighth Class has the prefix *otu-* : e. g. :

-tono ; *Otu'zi otutono*

The Ninth Class has *ogu-* and *ama-* (the Plural is the same as the Plural of the Fifth Class) : e. g. :

-eru ; *Ogubuzi ogweru* ; *Agabuzi ameru*

-lungi ; *Oguswa ogulungi* ; *Agaswa amalungi*

The Tenth Class has *wa-* : e. g. :

-lungi ; *walungi wano*, it is pretty here

The Eleventh Class has *oku-* : e. g. :

-ngi ; *Okutegana okungi*, much trouble

-erere (naked), bare ; *Okukiriza okwerere*, simple faith

The Twelfth Class in this as in all other agreements follows the First Class.

3. The adjective *buli*, every, all, precedes the substantive which it qualifies : it is invariable. The initial vowel drops after it :

Buli muntu, every man

Buli bantu, all men

Buli kintu, everything

Buli akiriza, every one who believes

The Adjectives *-na*, all ; *-ka*, alone ; *-mbi*, both, are given under the Pronouns, as their agreements are Pronominal, not Adjectival.

4. There are three Interrogative Adjectives : *Ani* ? Who ? What ? *Ki* ? What ? What sort of ? (What ? etc. in indirect questions is generally expressed by *bwe* [see V. 6].) And *-Meka* ? how many ? (for which see Numerals). *Ani*, plur. *Bani*, is used both as a pronoun and as an adjective, of persons only :

Muntu ani ? or *Ani* ? Who ?

| *Bantu bani* ? or *Bani* ? Who ?

Ki ? plur. (sometimes used with plur. first class) *Baki* ? is used as an adjective of persons and things, and as a pronoun in the form *Ki* ? What ? or *Kiki* ? e. g. :

Muntu ki ? What, or what sort of man ?

Bantu ki, or *baki* ? What, or what sort of men ?

Mwendo ki ? What price ?

5. The adjective *Mwene*, self, is invariable, being used with persons only in the singular :

<i>Nze mwene</i> , I myself.	| <i>Ye mwene</i> , he himself.
<i>Gwe ke nyini</i> , thou thyself.	| <i>Katonda mwene</i> , God himself.

6. Adjectives, used as epithets, follow the word they qualify, except *Buli*. They are, however, preceded (i) by possessive or demonstrative pronouns ; (ii) by words of number ; and in that order :

Entebe ze kumi enungi, His ten pretty chairs.

Eneza eri engazi, That broad table.

Ebintu byo byona ebirungi, All your fine property.

Obwambe bwange bungi obuliko obwogi, My many sharp knives.

When two or more adjectives are applied to a single word, they are generally without any connecting particle, *e. g.* :

Omuntu oli omulungi omukulu, That good and great man.

7. Numeral Adjectives : (a) Cardinal numbers ; (b) Ordinal numbers.

The Cardinal numbers are (the initial vowel is given) :

-mu ...	...	...	1	Abiri mu -biri ...	...	22
-biri ...	...	...	2	Abiri mu -satu ...	...	23
-satu ...	...	...	3	Abiri mu -na or -nya	...	24
-na or -nya	...	...	4	Abiri mu -tano ...	...	25
-tano ...	...	...	5	Abiri mu mukaga	...	26
Omukaga	...	...	6	etc. etc.		
Omusanvu	...	...	7	(Amakumi) asatu	...	30
Omunana	...	...	8	(Amakumi) ana	...	40
Omwenda	...	...	9	(Amakumi) atano	...	50
Ekumi	...	...	10	Enkaga	...	60
Ekumi n'-mu	...	...	11	Ensanvu	...	70
Ekumi n'-biri	...	...	12	Ekinana	...	80
Ekumi n'-satu	...	...	13	Ekyenda	...	90
Ekumi n'-nya	...	...	14	Ekikumi	...	100
Ekumi n'-tano	...	...	15	Ekikumi mu -mu	...	101
Ekumi na mukaga	...	...	16	Ekikumi mu -biri	...	102
Ekumi na musanvu	...	...	17	etc. etc.		
Ekumi na munana	...	...	18	Ekikumi mwabiri	...	120
Ekumi na mwenda	...	...	19	Ekikumi mwabiri mu -mu	...	121
(Amakumi) abiri	...	...	20	etc. etc.		
Abiri mu -mu	...	...	21	Ebikumi bibiri	...	200

Ebikumi bisatu	...	300	Obukumi butano	...	50,000
Ebikumi bina	...	400	Obukumi mukaga	...	60,000
etc. etc.			Obukumi musanvu	...	70,000
Olukaga	...	600	Obukumi munana	...	80,000
Olusanvu	...	700	Obukumi mwenda	...	90,000
Olunana	...	800	Akasirivu	...	100,000
Olwenda	...	900	Obusirivu bubiri	...	200,000
Olukumi	...	1,000	Obusirivu busatu	...	300,000
Enkumi ebiri	...	2,000	etc. etc.		
Enkumi esatu	...	3,000	Akakade	...	1,000,000
Enkumi enya	...	4,000	Obukade bubiri	...	2,000,000
Enkumi etano	...	5,000	etc. etc.		
Akakaga	...	6,000	Akawumbi	...	10,000,000
Akasanvu	...	7,000	Obuwumbi bubiri	...	20,000,000
Akanana	...	8,000	etc. etc.		
Akenda	...	9,000			
Akakumi	...	10,000	Akatabalika	{ a number too great for com- prehension; infinity.	
Obukumi bubiri	...	20,000	Akatamanyidwa		
Obukumi busatu	...	30,000			
Obukumi buna	...	40,000			

8. Rule I. The numbers from 1 to 5 and the interrogative numeral *meka*, how many? agree with the nouns to which they refer, as follows:

	One.	Two.	Three.	Four.	Five.	How many?
i { Omuntu	omu					
ii { Abantu	bantu	babiri	basatu	bana	batano	bameka
iii { Omuti	gunu					
iv { Ewiti	gimu	ebiri	esatu	ena	etano	emeka
v { Enyumba	emu					
vi { Enyumba	zimu	biri	satu	nya	tano	meka
vii { Ekintu	kimu					
viii { Ebintu	bimu	bibiri	bisatu	bina	bitano	bimeka
ix { Ejinja	limu					
x { Amainja	gamu	abiri	asatu	ana	atano	ameka
xi { Olusuku	lumu					
xii { Ensuku	zimu	biri	satu	nya	tano	meka
xiii { Akambe	kamu					
xiv { Obwambe	bumu	bubiri	busatu	buna	butano	bumeka
xv { Otulo	(tumu)					
xvi { Ognbuzi	gumu					
xvii { Agabuzi	gamu	abiri	asatu	ana	atano	ameka
xviii { Awalungi	wamu					
xix { Awalungi	wamu	(wabiri)	(wasatu)	(wana)	(watano)	(wameka)
xx { Okugenda	kumu					
xxi { Lumonde	omu					

For the Plural of *omu*, see V. 5.

The declinable numerals are declined in composition with other numerals in the same way as when they stand apart: *e. g.* :

Emiti kumi nebiri, Twelve trees.

Enyumba abiri mu satu, Twenty-three houses.

Abantu kumi na batano, Fifteen men.

Abantu abiri mwomu, Twenty-one men.

Rule II. In connecting numbers below twenty together, the conjunction *na* is used: in connecting the rest, except when numbers between ten and twenty form part of another number, the preposition *mu* is used. In the case excepted, either *na* or *mu* may be used.

With *mu*, as with *na*, Rule I. holds. *E. g.* :

Abantu kumi nomu, Eleven men; but, *Abantu asatu mu mukaga*, Thirty-six men.

Amato kikumi mwasatu, One hundred and thirty canoes.

Ensimbi kikumi mu kumi mwemu (or *nemu*), A hundred and eleven shells.

9. Ordinal numbers: in order to form the ordinal numbers it is necessary to use the variable preposition *a*; it is therefore given here, in its various agreements:

The Variable Preposition *-a*, of:

	CL. I	CL. II	CL. III	CL. IV	CL. V	CL. VI	CL. VII	CL. VIII	CL. IX	CL. X	CL. XI	CL. XII
Sing.	wa	gwa	ya	kya	lya	lwa	ka	twa	gwa	wa	kwa	wa
Plur.	ba	gya	za	bya	ga	za	bwa		ga	wa		

The vowel in these forms is generally elided before an initial vowel; and when this occurs the preposition is written as part of the succeeding word:

Enyumba yomuntu, the house of a man.

10. The first ordinal number is formed with the variable preposition and the word *oluberyeberye*: thus the first house = *enyumba yoluberyeberye*.

The ordinal numbers, second, third, fourth and fifth, are formed with the variable preposition, the prefix *oku-* and the forms *-biri*, *-satu*, *-na*, *-tano*.

Ordinal numbers above five are formed with the variable preposition and the Cardinal number.

Compound ordinal numbers are connected by *na* and *mu* in the same way as Cardinal numbers. Any one of the first five numbers, when it occurs as part of an Ordinal, agrees with the substantive which the number qualifies. The prefix *oku-* which occurs with four of the simple numbers, is not used in compound numbers.

So an Ordinal number has always one agreement and sometimes more: the constant agreement is that of the variable preposition: the occasional agreement is that of one of the first five numbers, forming part of a compound number:

	First.	Third.	Eleventh.	Twenty-second.	Forty-sixth.
Omuntu	woluberyeberye	wokusatu	wekumi nomu	wabiri mu babiri	wana mu mukaga
Omuti	gwoluberyeberye	gwokusatu	gwekumi na gumu	gwabiri mwebiri	gwana mu mukaga
Enyumba	yoluberyeberye	yokusata	yekumi nemu	yabiri mu biri	yana mu mukaga

	One hundred and first.	Six hundredth.	Nine thousandth.	Millionth.	Last.
Ekintu	kyekikumi mu kimu	kyolukaga	kyakenda	kyakakade	kyenkomerero or kyoluvanyuma
Ejinja	lyekikumi mu limu	lyolukaga	lyakenda	lyakakade	lyenkomerero or lyoluvanyuma
Olusuku	lwekikumi mu lunu	lwolukaga	lwakenda	lwakakade	lwenkomerero or lwoluvanyuma

These instances make the importance of the initial vowel of the Cardinal numbers clear. The initial vowel usually occurs as well before the variable preposition in Ordinal numbers: *e. g.*:

Omuntu owoluberyeberye: Enyumba eyokusatu.

11. Comparison of Adjectives.

Adjectives have no separate forms of Comparison in Luganda. In order to express comparison, (a) statements are contrasted with one another, as :

Enyumba eyo enene, eri entono, this house is large, that is small.

Ekinene kiruwa, Which is the bigger? (or biggest, if more than two things are in question): lit. where is the big one?

(b) *Singa*, surpass, or *Sinza*, make to surpass, is used :

Endiga zange zisinga zizo obulungi, My sheep surpass yours in excellence, i. e. my sheep are better than yours.

Alina ebintu okusinga bona, He has wealth to surpass all; i. e. he is the wealthiest of all.

Amwagala nyina okumusinza nze? Does he love his mother more than me? lit. does he love his mother to make her surpass me?

Okusinga might mean 'more than I do.'

The verb *kuwoma*, to be good, has very often a comparative sense: but this is strictly the same case as the first given above.

CHAPTER V.

1. LUGANDA Pronouns are either separable or inseparable: the latter are always integral parts of the Verb.

The separable Pronouns are :

(i) Personal Pronouns.

Nze, I or me : *nange*, I also, or, and I (or me).

Fe, we or us : *nafe*, we also, or, and we (or us).

Gwe, thou or thee : *nawe*, thou also, or, and thou (or thee).

Mwe, ye or you : *namwe*, ye also, or, and ye (or you).

Ye, he or him : *naye*, he also, or, and he (or him).

Abo, they or them : *nabo*, they also, or, and they (or them).

2. (ii) Possessive Pronouns.

(a) The Possessive Pronoun corresponding to the Personal Pronouns are :

-ange, my, mine : *-afe*, our, ours.

-o, thy, thine : *-amwe*, your, yours.

-e, his, sometimes its : *-abwe*, their, theirs.

To these the appropriate prefix of class and number must be added :

POSSESSIVE PRONOUNS.

	CL. I.	CL. II.	CL. III.	CL. IV.	CL. V.	CL. VI.	CL. VII.	CL. VIII.	CL. IX.	CL. X.	CL. XI.	CL. XII.
Mine { S. P.	wange bange	gwange gyange	yange zange	kyange byange	lyange gange	lwange zange	kange bwange	twange	gwange gange	wange wange	kwange	wange
Thine { S. P.	wo bo	gwo gyo	yo zo	kyo byo	lyo go	lwo zo	ko bwo	two	gwo go	wo wo	kwo	wo
His { S. P.	we be	gwe gye	ye ze	kye bye	lye ge	lwe ze	ke bwe	two	gwe ge	we we	kwe	we
Our { S. P.	wafe baf	gwafe gyafe	yafe zaf	kyafe byafe	lyafe gafe	lwafe zaf	kaf bwaf	twafe	gwaf gaf	waf waf	kwaf	waf
Your { S. P.	wamwe bamwe	gwamwe gyamwe	yamwe zamwe	kyamwe byamwe	lyamwe gamwe	lwamwe zamwe	kamwe bwamwe	twamwe	gwamwe gamwe	wamwe wamwe	kwanwe	wamwe
Their { S. P.	wabwe babwe	gwabwe gyabwe	yabwe zabwe	kyabwe byabwe	lyabwe gabwe	lwabwe zabwe	kabwe bwabwe	twabwe	gwabwe gabwe	wabwe wabwe	kwabwe	wabwe

N.B.—These forms may also represent the variable preposition *a* (see Prepositions) in combination with the Personal Pronouns: thus:

(b) The Possessive Pronouns referring to Substantives not of the first or twelfth class, have separate forms, as follows :

Sing.	Cl. II.	Cl. III.	Cl. IV.	Cl. V.	Cl. VI.	Cl. VII.	Cl. VIII.	Cl. IX.	Cl. X.	Cl. XI.
Cl. I. { S. P.	wagwo bagwo	wayo bayo	wakyo bakyo	walyo balyo	walwo balwo	wako bako	watwo batwo	wagwo bagwo	wawo bawo	wakwo bakwo
Cl. II. { S. P.	gwagwo gyagwo	gwayo gyayo	gwakyo gyakyo	gwalyo gyalyo	gwalwo gyalwo	gwako gyako	gwatwo gyatwo	gwagwo gyagwo	gwawo gyawo	gwakwo gyakwo
Cl. III. { S. P.	yagwo zagwo	yayo zayo	yakyo zyakyo	yalyo zalyo	yalwo zalwo	yako zako	yatwo zatwo	yagwo yagwo	yawo yawo	yakwo zakwo
Cl. IV. { S. P.	kyagwo lyagwo	kyayo lyayo	kyakyo lyakyo	kyalyo lyalyo	kyalwo lyalwo	kyako lyako	kyatwo lyatwo	kyagwo lyagwo	kyawo byawo	kyakwo byakwo
Cl. V. { S. P.	gagwo hwagwo	gayo lwayo	gakyō lwakyo	galyo lwalyo	galwo lwalwo	gako lwako	gatwo lwatwo	gagwo lwagwo	gawo lwawo	gakwo lwakwo
Cl. VI. { S. P.	zagwo kagwo	zayo kayo	zyakyo kakyo	zalyo kalyo	zalwo kalwo	zako kako	zatwo katwo	zagwo kagwo	zawo kawo	zakwo kakwo
Cl. VII. { S. P.	bwagwo twagwo	bwayo twayo	bwakyo twakyo	bwalyo twalyo	bwalwo twalwo	bwako twako	bwatwo twatwo	bwagwo twagwo	bwawo twawo	bwakwo twakwo
Cl. VIII. ... { S. P.	gwagwo gagwo	gwayo gayo	gwakyo gakyō	gwalyo galyo	gwalwo galwo	gwako gako	gwatwo gatwo	gwagwo gagwo	gwawo gawo	gwakwo gakwo
Cl. IX. { S. P.	wagwo kwagwo	wayo kwayo	wakyo kwakyo	walyo kwalyo	walwo kwalwo	wako kwako	watwo kwatwo	wagwo kwagwo	wawo kwawo	wakwo kwakwo
Cl. X. { S. P.										
Cl. XI. { S. P.										
Cl. XII. ... { S. P.	wagwo	wayo	wakyo	walyo	walwo	wako	watwo	wagwo	wawo	wakwo

Plur.	Cl. II.	Cl. III.	Cl. IV.	Cl. V.	Cl. VI.	Cl. VII.	Cl. VIII.	Cl. IX.	Cl. X.	Cl. XI.
Cl. I. { S. P.	wagyo bagyo	wazo bazo	wabyo babyo	wago bago	wazo bazo	wabwo babwo		wago bago	wawo bawo	
Cl. II. ... { S. P. etc.	gyagyo etc.	gwazo gyazo etc.	gwabyo gyabyo etc.	gwago gyago etc.	gwazo gyazo etc.	gwabwo gyabwo etc.		gwago gyago etc.	gwawo gyawo etc.	

In these tables the numbers which head the lists give the classes of the possessor ; the side numbers give the classes of the thing possessed.

Examples of the use of Possessive Pronouns :

- Its light (the light of a lamp, *etabaza*, third class) = *omusana gwayo*.
 Its head (the head of a sheep, *endiga*, third class) = *omutwe gwayo*.
 Its water (the water of a river, *omuga*, second class) = *ama'zi gagwo*.
 Their doors (the doors of the houses, *enyumba*, third class) = *enzigi zazo*.
 Their size (the size of the sweet potatoes, *lumonde*, twelfth class, collective noun) = *obukulu bwe*.
 We saw the trees, their leaves, their roots, and their fruit; we remember their beautiful colours = *Twalaba emiti, amalagala gagyo, nebikolo byagyo, nemere yagyo; tujukira erangi zabyo enungi*. *zabyo* refers to *bintu*, things, including all the preceding.
 I see your flowers, but I don't know their names = *Ebimuli byo mbirabye, naye amanya gabyo sigamanyi*.
 I like his garden and its plantains and potatoes = *Njagala olusuku lwe namatoke galwo ne lumonde walwo*.

Thus a possessive pronoun follows the noun which it qualifies, preceding adjectives; and shows its agreement with it by its first syllable, and its reference to the possessor by the second syllable (except in the case of monosyllabic possessives, *wo*, *we*, *gwo*, *gwe*, etc., where the original vowel of the first syllable is lost).

The monosyllabic possessives (that is, those referring to the second person singular and to the third person singular of the first and twelfth classes) when they stand without the noun to which they refer as the thing possessed, have an altered form (as mine, thine, ours, yours, theirs, in English).

Thus the English word 'thine' is represented by *wuwo*, *babo*, *gugwo*, *gigyo*, *yiyo*, *zizo*, *kikyo*, *bibyoyi*, *kilyoyi*, *gago*, *lulwo*, *zizo*, *kako*, *lubwo*, *wawo*, *kukwo*, according to the class of the thing possessed: 'his' is represented by similar forms, ending in *-e* instead of *-o*. E. g. :

Omutwe gwe munene, ogugwo mutono, His head is large, yours is small.

Olusuku lwange luzise, olulwe lusa nyo, My garden is in bad order, his is bearing well.

Some words coalesce with the Possessive Pronoun which follows them :

Kitange, my father ; *Kitamwe*, your father, etc.

Munange, my friend ; *Banabwe*, their friends.

N.B.—It is not correct to say *Ensi yange*, *Ensi ye*, *Lulimi lwo* (in the sense of 'language'), but *yafe*, *yabwe*, *lwamwe*.

3. (iii) Demonstrative Pronouns ; these are also Adjectives, but are better classed with Pronouns, since their declension is pronominal, not adjectival.

There are three Demonstrative Pronouns :

Ono, this here.

Oli, that.

Oyo, this or that (of objects not far distant).

SINGULAR.		This.	This or That.	That.
I.	Omuntu	ono	oyo	oli
II.	Omuti	guno	ogwo	guli
III.	Enyumba	eno	eyo	eri
IV.	Ekintu	kino	ekyo	kiri
V.	Ekubo	lino	eryo	liri
VI.	Olusuku	luno	olwo	luli
VII.	Akambe	kano	ako	kali
VIII.	Otulo	tuno	otwo	tuli
IX.	Ogubuzi	guno	ogwo	guli
X.	Awalungi	wano	awo	wali
XI.	Okukiriza	kuno	okwo	kuli
XII.	Gonja	ono	oyo	oli

PLURAL.		These.	Those.	Those.
I.	Abantu	bano	abo	bali
II.	Emiti	gino	egyo	giri
III.	Enyumba	zino	ezo	ziri
IV.	Ebintu	bingo	ebyo	biri
V.	Amakubo	gano	ago	gali
VI.	Ensuku	zino	ezo	ziri
VII.	Obwambe	buno	obwo	buli
VIII.				
IX.	Agabuzi	gano	ago	gali
X.	Awalungi	wano	awo	wali
XI.				
XII.				

The forms *ono*, *oyo*, *oli* often appear as *uno*, *uyo*, *uli*, especially in the expressions :

Nzuno (for *nze uno*), it is I.

Gwuli (for *gwe uli*), it is you over there, etc.

In agreement with some of the Personal Pronouns these Demonstratives have special forms :

Fe tutuno, we here.

Fe tuli, or *Fe tutuli*, we are those.

Mwe mumwo, ye here.

Fe tutwo, we here.

Mwe mune, or *Mwe mumuno*, ye here.

Mwe muli, or *Mwe mumuli*, ye there.

The other forms, *bano*, *babano*, *abo*, *babo*, *bali*, *babali*, may also be used with *Fe* and *Mwe*.

Some reduplicated forms of these Pronouns have just been given incidentally ; *tutuno*, *tutuli*, *mumuno*, *mumuli*, *babano*, *babo*, *babali* : all the forms of these pronouns are capable of a similar reduplication, thus :

Pers. Pron. { *Nzuno*, *guruno*, *yuno*, *nzuyo*, *gwuyo*, *yuyo*, *nzuli*,
gwuli, *yuli*. *Tutuno*, *mumuno*, *babano*, *tutwo*,
mumwo, *babo*, *tutuli*, *mumuli*, *babali*.

i. Class. Same as for Pers. Pronoun of the 3rd person.
Sing. Plur.

ii. Class.	<i>guguno</i> <i>gugwo</i> <i>guguli</i> <i>gigino</i> <i>gigyo</i> ... <i>gigiri</i>
iii. „	<i>yiyo</i> <i>yiyo</i> <i>yiiri</i> <i>zizino</i> <i>zizo</i> <i>ziziri</i>
iv. „	<i>kikino</i> <i>kikyo</i> <i>kikiri</i> <i>bibino</i> ... <i>bibyo</i> ... <i>bibiri</i>
v. „	<i>lilino</i> <i>lilyo</i> <i>liriri</i> <i>gagano</i> ... <i>gago</i> <i>gagali</i>
vi. „	<i>luluno</i> <i>lulwo</i> <i>lululi</i> <i>zizino</i> <i>zizo</i> <i>ziziri</i>
vii. „	<i>kakano</i> <i>kako</i> <i>kakali</i> <i>bubuno</i> .. <i>bubwo</i> .. <i>bubuli</i>
viii. „	<i>tutano</i> <i>tutwo</i> <i>tutuli</i>
ix. „	<i>guguno</i> <i>gugwo</i> <i>guguli</i> <i>gagano</i> ... <i>gagwo</i> .. <i>gagali</i>
x. „	<i>wawano</i> <i>wawo</i> <i>wawali</i> ... <i>wawano</i> .. <i>wawo</i> .. <i>wawali</i>
xi. „	<i>kukuno</i> <i>kukwo</i> <i>kukuli</i>
xii. „	Same as first class and third-personal Pronouns.

The reduplicated forms are the more definite or emphatic.

The very common expression *Wewawo*, it is so, yes, is the pronoun *oyo*, in the agreement of the tenth class with *we*, it is, prefixed :—therefore *wewawo* means literally ‘it is here.’

4. This seems the proper place for mentioning the Pronoun which corresponds to the Swahili *ndimi*, *ndiye*, *ndicho*, etc. : it is represented by the English 'it is,' but is in form and origin, no doubt, a Pronoun. Its forms are :

For the 1st pers. <i>nze</i> , <i>fe</i> .	For the 2nd pers. <i>gwe</i> , <i>mwe</i> .
For the 1st Class, 3rd pers. <i>ye</i> , <i>be</i> .	For the 2nd Class, <i>gwe</i> , <i>gye</i> .
„ 3rd „ „ <i>ye</i> , <i>ze</i> .	„ 4th „ <i>kye</i> , <i>bye</i> .
„ 5th „ „ <i>ye</i> , <i>ge</i> .	„ 6th „ <i>lwe</i> , <i>ze</i> .
„ 7th „ „ <i>ke</i> , <i>bwe</i> .	„ 8th „ <i>twe</i> .
„ 9th „ „ <i>gwe</i> , <i>ge</i> .	„ 10th „ <i>we</i> , <i>we</i> .
„ 11th „ „ <i>kwe</i> .	„ 12th „ <i>ye</i> .

N.B.—This Pronoun agrees, not as in English with the Subject, but with the Predicate. *E. g.* :

Ensimbi bwe bugaga, Cowries are wealth : not *ze*.

Lukoma ye mpagi nungi, Palm tree is (i. e. makes) a good post : not *lwe*.

5. (iv) Other separable Pronouns are :

Bandi } = Another man, other men : they are indeclinable.
Bene }

Omulala (from the adj. *-lala*) = another : *balala* = others.

Omu = one : *bamu* = some.

Abamu bogera, *abalala basirika*, Some speak, others are silent.

Omu alya, *omulala anywa*, One eats, another drinks.

Emiti gimu emere yagyo terika, *yegimu bagirya*, The fruit of some trees is uneatable, that of others is eaten.

Omulala alwana, *omulala atuleka*, One fights, another sits at home.

6. (v) Interrogatives : there are two Interrogative Pronouns, which have already been mentioned under the Adjectives ; they can also be used as Pronouns : *Ani*, who ? *Bani*, who ? (plur.). *Ki*, what ? The latter has a reduplicated form, *Kiki*, what ?

The following expressions are noticeable : the idiom is a very common one :

Kikyekikulese ? (for *kiki ekikulese* ?) What has brought you ? (Lit. What is it which has brought you ?)

Kikyekimpisi'za ? Why have I been called ? (Lit. What is it which has caused me to be called ?)

In order to translate 'what sort of' in indirect questions, the particle *bwe* is made use of. *E. g.* :

Njagala okumanya bwebali abagenze, I want to know what sort of men have gone (Lit. how they are who have gone).

Manyi bwebafanana boyogedeko, I know the sort of men you spoke of (Lit. how they appear).

In the use of any interrogatives, a relative is generally used with the verb, the copula being often understood :

Ani eyagenda or *ye yagenda* ? Who went ?

Ani ya'ze or *ye ya'ze* ? Who has come ?

Ani aya'ze or *ye aya'ze* ? Who came ? (Near Past Tense.)

7. The words *gundi*, *gindi*, and *nankani* may be classed either as substantives or as pronouns, though in form they are substantives :

Gundi, What's-his-name, so-and-so. Plur. *Bagundi*.

Gundi yagenda, so-and-so (you know the man I mean) went.

Yang'amba nti bagundi batuse, he told me that so-and-so (more than one) had come.

Gindi (of a place the name of which is not known). *Asula egindi*, he lives at what-do-you-call-it.

Nankani (third class) or *Kinankani* (fourth class), What's-its-name, such-and-such a thing.

Mpa kinankani ekyo ekirungi, give me that pretty thing.

8. The following six words with their declensions are here given, though three of them are strictly adjectives and the three others are declinable adverbs. However, the declension of them all is pronominal ; so they are most conveniently given here :

- i. *-ka*, alone, by oneself, by itself.
- ii. *-na*, all, every, the whole.
- iii. *-mbi*, both.
- iv. & v. *-tyo* and *-ti*, thus, in this way.
- vi. *tya*, how ? What ?

9. The companion class.

Sing.	Plur.
<i>guṇagwo</i>	<i>guṇagyo</i>
<i>giṇagwo</i>	<i>giṇagyo</i>
<i>giṇayo</i>	<i>giṇazo</i>
<i>ziṇayo</i>	<i>ziṇazo</i>
<i>kiṇakyo</i>	<i>kiṇabyo</i>
<i>biṇakyo</i>	<i>biṇabyo</i>
etc.	etc.

Ex. :—Bring me its companion volume (a book), *Ḍdetera kiṇakyo*.

One by one (men), *Kiṇa omu*.
 One by one (things), *Kiṇa kimu*.
 Two by two, *Kiṇa babirye*.
 Three by three, *Kiṇa basatwe*.
 Four by four, *Kiṇa bana*.
 Five by five, *Kiṇa batano*.
 Six by six, *Mukaga mukaga*.

Their agreements with the various classes are as follows :

	I.	II.	III.	IV. & V.	VI.
I..... { S. ye'ka P. bo'ka	yena bona	bombi	atyo & -ati batyo & -ti	atya batya	
II. { S. gwo'ka P. gyo'ka	gwona gyona	gyombi	gutyo & -ti gityo & -ti	gutya gitya	
III. { S. yo'ka P. zo'ka	yona zona	zombi	etyo & -ti zityo & -ti	etya zitya	
IV. { S. kyo'ka P. byo'ka	kyona byona	byombi	kityo & -ti bityo & -ti	kitya bitya	
V. { S. lyo'ka P. go'ka	lyona gona	gombi	lityo & -ti gatyo & -ti	litya gatyā	
VI. { S. lwo'ka P. zo'ka	lwona zona	zombi	lutyo & -ti zityo & -ti	lutya zitya	
VII. { S. ko'ka P. bwo'ka	kona bwona	bwombi	katyo & -ti butyo & -ti	katya butya	
VIII. ... S. two'ka	twona		tutyo & -ti	tutya	
IX. { S. gwo'ka P. go'ka	gwona gona	gombi	gutyo & -ti gatyo & -ti	gutya gatyā	
X. { S. wo'ka P. wo'ka	wona	wombi	watyō & -ti	watya	
XI. S. kwo'ka	kwona		kutyo & -ti	kutya	
XII. S.	Same as first class				

Their agreements with the Personal Pronouns are as follows :

	I.	II.	III.	IV. & V.	VI.
Nze	nzeka	nyena		ntyō & -ti	ntya
Gwe	weka	wena		otyo & -ti	otya
Fe	feka	fena	fembi	tutyo & -ti	tutya
Mwe	mweka	mwena	mwembi	mutyo & -ti	mutya

The agreements with the third person are, of course, the same as for the first class.

The declinable adverbs, *-tyo*, *-ti*, and *-tya*, agree with the subject of the verb which they qualify : in the case of impersonal verbs they agree with the real, not with the grammatical subject.

The first two, however, are generally used, not in the simple form, but with the addition of the prefix *bwe-* (the *-e-* eliding before a vowel) : thus, *Bwentyo*, *Bwoti*, *Bwebatyo*, etc.

Examples :

Soma bwotyo, read like this.

Nayogera bwenti, I spoke thus.

Bamusiba bwebatyo, they fastened him thus.

Awo bwetutyo twatuka, And in this way we arrived.

Okola otya? What are you doing?

Kitugwanide okuwandika tutya? How ought we to write?

Otya? How do you do? or *Gwotya?* (for *Gwe otya?* how are you?)

Otyano? A more respectful form of the word, used politely or to superiors : perhaps *-no* was originally *wano*.

10. The preposition *ku* is used with the Possessive Pronouns in the agreement of the Sixth or Seventh (plural) Class to express 'self' : perhaps the substantives *lui* and *bude* respectively are understood : these expressions may refer either to the subject or to the object of the sentence. *E. g.* :

Nakola kulwange (or *kubwange*), I did it myself.

Yakugamba kululwo (or *kububwo*), He told you yourself.

CHAPTER VI.

1. INSEPARABLE Pronouns have two main divisions: (a) Subjective and Objective prefixes; (b) Relative prefixes.

Each of the three personal pronouns and each class of substantives is represented by a Subjective and Objective prefix for the singular, and by the same for the plural; however, in all but a few cases the Subjective and Objective prefixes of the same class of pronoun are identical.

The Subjective prefixes have already been given in the conjugation of the Verb: but for the sake of completeness they are repeated here.

The Relative prefixes, which are in the same way Subjective and Objective, have separate forms throughout, to express a Relative as subject or as object of the verb.

PRONOUNS. SUBJECTIVE PREFIXES

		Subj. Pref.	Obj. Pref.	Rel. Subj.	Rel. Obj.
1st pers.	{ Nze Fe	n- tu-	n- tu-	same as same as	third pers. third pers.
2nd pers.	{ Gwe Mwe	o- mu-	ku- ba-	same as same as	third pers. third pers.
3rd pers. and 1st Cl.	{ Omuntu Abantu	a- or y- ba-	mu- ba-	a- or ey- aba-	gwe- be-
2nd Cl.	{ Omuti Emiti	gu- gi-	gu- gi-	ogu- egi-	gwe- gye-
3rd Cl.	{ Enyumba Enyumba	e- or y- z- or zi-	gi- z- or zi-	e- or ey- ezi-	gye- ze-
4th Cl.	{ Ekintu Ebintu	ki- bi-	ki- bi-	eki- ebi-	kye- bye-
5th Cl.	{ Ejinja Amainja	li- ga-	li- ga-	eri- aga-	lye- ge-
6th Cl.	{ Olugi Enzigi	lu- z- or zi-	lu- z- or zi-	olu- ezi-	lwe- ze-
7th Cl.	{ Akambe Obwambe	ka- bu-	ka- bu-	aka- obu-	ke- bwe-
8th Cl.	Otulo	tu-	tu-	otu-	twe-
9th Cl.	{ Oguntu Agantu	gu- ga-	gu- ga-	ogu- aga-	gwe- ge-
10th Cl.	Wano	wa-	wa-	awa-	we-
11th Cl.	Kufa	ku-	ku-	oku-	kwe-
12th Cl.	Gonja	a- or y-	mu-	a- or ey-	gwe-

2. The simple subjective prefixes either themselves are the verb's only expressed subject, or they refer to a subject expressed, with which they agree. Except in the 2nd person singular of the Imperative and in the Infinitive, the subjective prefix must always be inserted.

The objective prefixes in the same way may be either the only object of the verb, representing a noun or pronoun which is not expressed, or they may merely point to a subject expressed; when, however, the subject

is expressed, unlike the subjective prefixes, they are generally omitted, unless the object precedes the verb, or when it is necessary to retain them in order to avoid ambiguity.

In the following examples, the Relative particles *gye-* and *mwe-* will be found as well as those given in the above lists: with *we-* (Tenth Class) these form the relatives of place:

we- where (of place near). *gye-*, where (of place at a distance).
mwe-, where, wherein (of place inside).

The time particles *lwe-* and *bwe-* are, no doubt, the objective relative prefixes of the Sixth and Seventh Classes, referring, perhaps, to *Lunaku*, day, and *Bude*, time, respectively:

N-di-mu-kuba, I shall strike him.

Tonalaba enyumba? Have you not yet seen the houses?

But *Enyumba tonaziraba*, the houses, have you not seen them?

Andabye, he sees me.

Mpa, give me.

Y-a-m-bu-wa, or *Y-a-bu-m-pa*, he gave them me (*bu-* referring to *bwambe*, knives).

Ebintu tubirina (also *Ebintu tulinabyo*), we have the things.

Te-ba-mu-n-dabira, they did not see him for me (give him my compliments).

Nze gwolabye, I whom you see.

Gweyakola bwotyo (*Gwe eyakola*), you who did this.

Fe abagenda, we who went.

Omuti ogwagwa, the tree which fell.

Mwensula, where I live.

Embuzi gyetwata, the goat we killed.

Gyensula, there where I live.

3. This is the most natural place for explaining the order in which the various prefixes are attached to the verb: in order to do so, it is necessary first to mention the prefix *kya-*.

This prefix is only used with the present and perfect tenses of the Indicative. In affirmative tenses it has the meaning 'still':

bwebakyali wano, while they are still here: or in the common answer to the question, 'How are you at home?'

(*Eka*) *Ekyali nungi*, at home things are still well.

In negative tenses it strengthens the negative :

Tetukyagenda, we do not go at all.

Tenses which begin with a relative or with *ne-* (the Narrative tense) arrange the prefixes in a different order from the other tenses, inverting the order of the subjective prefix and the negative. The two orders are as follows : the relative order is put second :

- | | |
|----------------------------------|-----------------------------|
| 1. Negative prefix. | 1. Relative or <i>ne-</i> . |
| 2. Subjective prefix. | 2. Subjective prefix. |
| 3. <i>Kya</i> . | 3. Negative. |
| 4. Tense prefix. | 4. <i>Kya</i> . |
| 5. Objective prefix or prefixes. | 5. Tense prefix. |
| 6. Verb stem. | 6. Objective prefix. |
| | 7. Verb stem. |

E. g. *Tebakyamulaba*, they do not see him at all.
 But *Bwetakyamulaba*, while they do not see him at all.
Nebatamukiwa, and they did not give it to him.
Ebintu byatawebwa, the things he did not receive.
Omuti ogutagwa, the tree which did not fall.
Ebigambo byenamugamba, the words I said to him.

4. The prefix *ki-* is used in impersonal constructions : the word *ekigambo* is, no doubt, understood :

Kitugwanide okusoma, it behoves us to read, we ought to read.
Kyamugwanira okugenda, it behoved him to go, *i. e.* he ought to have gone (observe the difference in the usage of the tenses, Luganda and Latin agreeing, and differing from English).
Kye kisinga obulungi okufa obutaduka, it is better to die than to run away. (*obutaduka* = Swahili, *nisikimbie*.)

The English construction, by which the subject is reserved to the end of a sentence, can be exactly imitated in Luganda by the use of the prefix *wa-* :

Waliwo abantu ba manyi, there were violent men.
Wanatuka mu naku si nyingi abalabe, there will arrive in not many days enemies.
Walibera eda okutegana kungi, there will be in the future great trouble.

The prefix *wa-* is often repeated in this construction in the form *-wo* at the end of the word ; as in *waliwo* in the instance given above.

So also the prefixes, with their corresponding affixes *mu-*, *-mu*, *e-*, *-yo*, can be used when the idea is in a place or at a distance :

Temuberamu abantu bangi, there are not many persons in it.

Teyagendayo abaaskari bona, there did not go there all the soldiers.

There is a remarkable idiom by which the preposition *mu* can be used like a prefix :

munsi, in the earth.

munsi muno, in this earth.

munda wekigere (lit. in the inside of the foot), the sole of the foot.

munda wekigere munsiwa, the sole of my foot is itchy (lit. makes me itch).

So *munda wekisenge mwononese*, the inside of the room is dirty.

So also *kumeza kwononese*, the top of the table is dirty.

CHAPTER VII.

ADVERBS, Prepositions, Conjunctions, and Interjections.

1. Abstract nouns in *bu-* may be used as Adverbs :

Wasuze otya ? Nasuze bulungi. How have you spent the night ?
I have spent the night well : (a regular greeting and answer in
Luganda).

Infinitives with the preposition *ne* take the place of
some English adverbs :

nokumanya, knowingly.

Some Luganda verbs have a sense that is expressed
adverbially in English :

Okwanguya, to do a thing quickly.

Okunyikira, to do a thing energetically.

Okukera, to do a thing early.

Okerera okufumba, cook early.

Adverbs always follow the word with which they
agree. The Declinable Adverbs *-tyo*, *-ti*, *-tya*, have been
given under the Pronouns.

The words *nyini* and *dala* are remarkable, because,
though generally used as adverbs, they sometimes
qualify nouns : *e. g.* :

Ali musaja dala, he is a real man.

Gwe mufumbiro ye nyini, you are a regular cook.

Katonda dala, perfect God.

Leta ejinja. Jinja ki ? Ejinja lye nyini. Bring the stone. What
stone ? The stone (*i. e.* the stone you know).

Thus *nyini* is always preceded in this use by a particle
the same in form as the pronominal copula. It is also

used to strengthen *nyo*, very ; but in this use stands without the particle :

nyo nyini, like *nyonyo*, very much indeed.

2. The following is a list of common adverbs under the headings, Time, Place, Degree, Manner or Reason. Adverbs of place are generally marked by the prefixes *e-* (Third Class) or *wa-* (Tenth Class).

Adverbs of Time :

<i>Kakano</i> , now.	<i>Lwajo</i> , yesterday or to-morrow.
<i>Kakati</i> , now.	<i>Bulijo</i> , every day.
<i>Kampe gano</i> , now.	<i>Enaku zona</i> , always.
<i>Lero</i> , to-day.	<i>Munkya</i> , early.
<i>Jo</i> , yesterday or to-morrow.	<i>Makya</i> , early.
<i>Juzi</i> , { some days ago.	<i>Mu Makya</i> , early.
{ in some days	<i>Di ?</i> when ?
<i>Eda</i> , { in the past.	<i>Amangwago</i> , immediately
{ in the future.	<i>Lunyelunye</i> , over and over again.
<i>Enkya</i> , to-morrow.	<i>Luteteru</i> , over and over again.
<i>Luli</i> , { the day after to-	<i>Emirundi mingi</i> , often.
{ morrow.	<i>Emirundi emeka</i> , how often ?
<i>Lwabiri</i> , { or the day before	<i>Nate</i> , again.
{ yesterday.	

‘Then’ may often be translated by the verb *lioka* : e. g. :
Yaiga okusoma nalioka aigiriza, He learnt to read and then taught.

Jo, *juzi*, *da* (*eda*), *luli*, *lwabiri*, and *lwajo*, have a past or a future meaning according to the tense of the verb which they qualify.

Aligenda jo, he will go to-morrow.

Yagenda jo, he went yesterday.

Ndigenda juzi, I shall go in a few days (uncertain when).

Yagenda da, he went long ago.

Lwajo is generally used of ‘yesterday,’ and with a negative :

Kasokede nkugamba si lwajo, Lit. Since I tell you is not yesterday :
i. e. it is a long time since I told you : or it is not yesterday (only, but many times besides) that I told you.

3. Adverbs of Place :

<i>Wano</i> , {	<i>Eyo</i> , {	} there.
<i>Awo</i> , { here.	<i>Eri</i> , {	
<i>Eno</i> , {	<i>Wali</i> , {	

Awalala, elsewhere.
Kumpi, near.
Kungulu, } above.
Wagulu, }
Wansi, } below.
Emanga, }
Ewala, far.
Munda, within.
Ebweru, outside.
Eka, home, at home.

Enzirunuko, at the back (of a hill).
Wakati, in the middle.
Ku mabali, } beside.
Ku mbirizi, }
Wa? Where?
Buli wantu, } everywhere.
Buli wona, }
Wona, }
Nyuma, behind.

4. Adverbs of Degree :

Nyo, very.
Nyo nyini, very much.
Dala, truly, extremely.
Omutukirivu dala, right honest.
Mazima, truly.

Katono, slightly, a little.
Era, moderately, pretty.
Omuntu omulungi era, a fairly good person.

5. Adverbs of Manner or Reason :

Mangu, quickly.
Mpola, slowly.
Bulungi, well.
Bubi, badly.
Bepo,
Mpo'zi, } perhaps.
Ka'zi, }
Wo'zi, }

Iwaki? Why?
Lwamanyi, by force.
Wakiri, preferably.
Kyemva,
Kyava, } express 'therefore.'
Kyebava, } (See VIII. 2.)
 etc., etc. }

Ka'zi erinyalyo gwani? What may your name be? (Lit. Perhaps as to your name who are you?)
Wakiri nkole bwentyo, I had better do so.

6. Prepositions :

As compared with English, Luganda is very poor in Prepositions: however, this deficiency is largely supplied by the use of Prepositional Verbs.

A large number of quasi-prepositions are supplied by the use of adverbs or adverbial expressions of place with the variable preposition, which is generally in the agreement of the Tenth Class, or with another preposition: *e.g.* :

Enyuma wa, behind.
Mu maso ga, in front of.
Wagulu wa, above.
Kumpi na, near.

Oluvanyuma lwa, after.
Ku mabli ga, beside.
 - etc., etc.

The variable preposition in all its agreements has been given above (IV. 9). There is, however, an idiomatic use of it in connection with the Prepositions *mu*, in, and *ku*, on, which has not been mentioned :

'The post of the house' is not *Empagi yenyumba*; but *Empagi eyomunyumba* (Lit. of in the house).

'The cup on the table,' *Endeku cyokumeza*.

And so always when the idea of position within or upon is implied. The variable preposition in this case generally takes the initial vowel of the class to which it refers, and the final *a* is elided before the initial *o-* of *mu* or *ku*, which only appears in this combination.

To express many prepositions which are used in English with persons, it is possible to employ the expressions *gyendi*, *wendi*, *gyoli*, *woli*, *gyali*, *wali*, *gyetuli*, *wetuli*, *gyemuli*, *wemuli*, *gyebali*, *webali*; which mean literally, 'there where I am or was,' 'here where I am or was,' 'there where you are or were,' etc. Thus :

'He came to me,' *yaja gyendi*.

'He advanced against the enemy,' *yagenda mu maso abalabe gyebali*.

'Thou shalt have none other gods but Me,' *Tobanga ne Balubale wendi*.

List of simple Prepositions :

Ne, with, by.

Mu, in.

Ku, upon.

Awatali, without.

Eri,
Ewa, } to, before, against.

Kubwa, for the sake of.

Olwa,
Kulwa, } because of.

Okutuka, to, until, up to.

Okuwa, from, since.

Awatali=where there is not (= Swahili, *pasipo*).

Okutuka and *okuwa* are infinitives of the verbs *tuka*, reach, and *va*, go out; they can be used either of place or time; but must be in some cases followed by one of the prepositions *mu* or *ku*.

Eri=to, i. e. where the person is at this moment.

Ewa gundi=at the house of so-and-so.

In some cases in which a Preposition appears in English, it is simply dropped in Luganda; thus the Agent after a Passive verb has no preposition: the position of a substantive after a Passive verb is enough to mark it as indicating the Agent: *e.g.* :

Yakubibwa omwami, he was beaten by his master.

Again, when the connection between a verb and a substantive, which in English is united to the verb by a preposition, is close and obvious, there is no connecting particle in Luganda :

Alwade omusuja, he is ill with fever.

Ng'enda okufa enyonta, I am going to die of thirst.

Duration of time is expressed without a preposition :

Yatuka mu kibuga, naberayo enaku kumi, he arrived at the capital, and stayed there ten days.

But time when is expressed by *mu-* or *ku-*.

Ku lunaku luli, on that day.

Mu mwaka guno, in this year.

Mu naku ezo, in the course of those days.

Ku mikabya, in the reign of Mukabya.

To express such English phrases as 'a knife to cut with,' 'a place to sleep in,' the prepositional verb is not necessarily, or even generally, used in Luganda (as it is in Swahili). The simple verb, the causative, the prepositional, or verb with an affix (*mu* generally) may be used: the verb that is employed in this use is that one which can be most naturally followed by the substantive which it qualifies, as its object: *e.g.* :

Akambe akokusaza (Lit. a knife of making it cut), a knife to cut with.

Enkumbi eyokulimya (a hoe of making it cultivate), a hoe to cultivate with.

Ekifo ekyokusulamu (a place of sleeping in it), a place to sleep in.

Mwalo ogwokusabalizamu abantu (a landing-place of embarking men in it), a place to embark men at.

Ebigambo ebyokubulira (words of saying them), words to say.

7. Conjunctions :

<i>Ate</i> , then.	<i>Ne</i> , }	and.
<i>Awo</i> , so, then, and so.	<i>Na</i> , }	
<i>Era</i> , and, also.	<i>Nandiki....nandiki</i> ,	whether....
<i>Oba</i> , or.	or.	
<i>Oba...oba</i> , either...or.	<i>Naye</i> , but.	
<i>Obanga</i> , }	<i>Kuba</i> , <i>Kubera</i> ,	because.
<i>Oba</i> , }	<i>Nga</i> , see.	
<i>Kuberekiyo</i> , because of this, there-fore.	<i>Nga</i> , as.	
<i>Yade</i> ,	<i>Nga...bwe</i> , as.	
<i>Newakubade</i> ,	<i>Bwe</i> ,	} as time particles. (See IX. 2.)
<i>Wade</i> ,	<i>Lwe</i> ,	
<i>So</i> ,	<i>Nga</i> ,	
<i>Songa</i> ,	<i>Kasokede</i> ,	
<i>Kubanga</i> , therefore, for, because.	<i>Lwe...ne</i> ,	
	<i>Ne.. lwe</i> ,	

Awo is very commonly used when one event follows another ; to resume after a digression, or to begin a paragraph. It is the second demonstrative Pronoun in the agreement of the Tenth Class, and therefore its original meaning is ' here.'

Era, or more commonly *era ne*, is generally used with verbs.

Ndigenda omwamiwo gyali era nemubulira, I shall go to your master and tell him too.

Newakubade, Lit. and there would have been (conditional tense of *ba*, be, in the agreement of the Tenth Class) is used for ' either,' ' or,' after negatives.

Sikumanyi gwe newakubade omulala, I know neither you nor the other.

It cannot, like the English word ' neither,' stand before the first substantive or pronoun of a series.

Wade and *Yade* seem to have the same sense as *newakubade*. *So* or *Songa*, nor, and, at the beginning of a negative sentence :

Nandiki nandiki: Nandiki oligenda Ebulaya nandiki oligenda empwanyi? Whether will you go to Europe or to the coast ?

Na and *ne* : it is very difficult to distinguish between these two conjunctions : the *a* or *e* is always cut off

before the initial vowel except in the First Class; in the case of this class the initial vowel is sometimes dropped after *na* or *ne*. *Ne* (or *ni*, which is another pronunciation of the same word, cf. *te-*, not, and *ti-*) is the conjunction used in the Narrative tense; and as the Narrative tense may be used after an Imperative, as an Imperative, or after any tense of the Indicative to express the same time as that tense, or again after any time sentence, this use is a large one: *e. g.*:

Genda nogula emere, Go and buy food.

(However, the 'and' in such phrases is more commonly expressed by the use of the Subjunctive *Genda ogule emere*. The other expression seems to lay an emphasis on the 'and,' and to convey some such meaning as this, Go, and [don't waste your time as you did just now, but] buy food.)

Ndigenda eri mukamawange nemugamba, I shall go to my master and tell him.

Yaja nang'amba, He came and told me.

Nga, as, like, is used by itself when no verb follows in dependence on it:

Atambula nga enjovu, he walks like an elephant.

Bafanana nga abalwanye lero, Lit. they are like those who fight to-day: *i. e.* they are likely to fight to-day.

But when 'as' has a verb dependent on it, *bwe-* must be prefixed to this verb: *e. g.*:

Kola nga bwenkugambye, Do as I tell you.

Nga is pronounced as if it were part of the words it follows; and the *-a* is cut off when a vowel follows: *e. g.*:

The above sentences are pronounced *atambulangenjovu*, *kolanga bwenkugambye*.

8. Interjections, Salutations, and other special forms of speech.

Ai is an interjection of entreaty, always followed by the name or title of person:

Ai munange, sebo, onsasire, Oh, my friend, sir, pity me.

O expresses astonishment: it is pronounced in an undertone, and sometimes repeated several times, and accompanied by a soft whistling sound.

Aa (pronounced with a peculiar intonation, the voice rising on the second *a*, and falling at its close), No.

Omumanyi? *Aa, simumanyi*, Do you know him? No, I don't know him.

Ye, a particle of emphatic assent. The *e* sound is prolonged very much, especially when the assent is a very warm one:

Neda, No, I refuse, I deny what you say.

Tainza okusoma: *Neda ainza*, He cannot read: yes, he can.

But the other use is also possible:

Tainza okusoma. *Neda, tainza*, He cannot read. No, he cannot.

Vao (get out of that—from *kuva*) is used as an interjection of contemptuous denial, or refusal:

Mpa emere. *Vao!* Give me some mashed plantain. Get out of that!

Kakano esawa ziise esatu. *Vao! olimba*. It's nine o'clock now. Nonsense, it isn't (Lit. you lie).

Wampa (Lit. you gave me), thank you. When a master gives his servant work to do, this is the servant's proper answer. (Swahili, *Ewallah*.)

Ompade (Lit. you have given me), thank you.

Kale, come along, now then, I say; therefore. (Swahili, *haya*.)

Kale munange, jangu, Hullo, my friend, come here.

Kale, tunyikire nyo, now then, let us make an effort.

Ebyo bwebibade bwebityo, kale tukole nga bwakitugwanide, since these things are so, therefore let us do as becometh us.

Webale, Mwebale, Yogayoga, Muyogege. These are two forms of thanks or encouragement used (the first especially) to persons working, *e. g.* cultivating, or (the second especially) to persons who have returned from a journey or from war.

The two forms of each are the Singular and Plural.

Ao, the proper answer to either of these greetings; also used in answer to *weraba*, good-bye.

Kulika, Mukulike, Bravo, well done: much the same as *yogayoga*, used when warriors return from a campaign.

Salutations : The simplest salutation is :

Kulungi? Is it well? (An infinitive is understood.) The answer is *Kulungi*.

But generally when two people meet a dialogue takes place as follows, though of course various modifications and omissions are often made :

(a) *Otya?* or *Otyano?* (the latter to superiors,) How do you do?

(b) *Aa*, No, no (*i. e.* it is for me to ask you, not you to ask me).

(a) *Ye*, Yes.

(b) *Gwotyano?* How do you do?

(a) *Aa*.

This dialogue is complete in itself; but there often follows :

(a) *Agafayo?* How are things at your home? (Lit. 'there.')

(b) *Ekyali nungi*, or *Ekyali*, or *Nungi*, It is still well (supply *eka*).

Agafeno? or *Agafudeno*, How are things here?

(a) *Ekyali nungi*, or as before.

This again is complete, but the inquiries may continue as follows :

(a) (In the morning) *Osuze otya?* or *Wasuze otya?* How have you slept?

(In the course of the day) *Osibye otya?* or *Wasibye otya?* How have you passed the day?

(b) (In the morning) *Nsuze bulungi*, or *Nasuze bulungi*, I have slept well.

(In the course of the day) *Nsibye bulungi*, or *Nasibye bulungi*, I have passed the day well.

Another dialogue on meeting is as follows :

(a) *Erade?* Are you well? (b) *Erade*, I am well.

(a) *Nyo?* Very well? (b) *Nyo*.

(a) *Nyo ge?* Very well indeed? (b) *Nyo ge*.

(a) *Nyo nyini?* Extremely well? (b) *Nyo nyini?*

(a) *Mamu?* (b) *Mamu*.

'Good-bye' is expressed by :

Weraba, see yourself.

This strange expression is explained by the analogous usages :

Maze okukulaba: ng'enze, Lit. I have finished seeing you, *i. e.* calling on you: I am going.

This is said at the close of a visit.

Omwami antumye kukulaba, my master has sent me to see you :
i. e. to give you his compliments.

To this the proper reply is :

Atyano? How is he ?

Gyali, he is there : *i. e.* he is well.

Omulaba, or *Omundabira*, See him for me, give him my compliments.

Weraba is intelligible enough when compared with these expressions. *Singa* and *Osinze* ('surpass,' and 'thou dost surpass') are salutations made to the king, repeated often, while the hands, placed palm to palm, are moved rapidly up and down.

Neyanze (I praise), and *Tweyanze* (we praise), are expressions of profuse thanks, generally from an inferior : these words are regularly employed by the victorious parties in a lawsuit, to the king, Katikiro, or other judge : the word is (like *singa*, *osinze*) repeated rapidly with the same gesture : in both cases the speaker is usually kneeling before the person whom he addresses.

CHAPTER VIII.

1. USE of the tenses, and of tenses formed with Auxiliary Verbs.

The Imperative Mood.

The Present Aorist tense is under some circumstances used as an Imperative. With verbs implying going, it seems to indicate that the place to be reached is at some distance :

Genda, go (now at once, to a place not far off).

Ogenda, you are to go (not necessarily at once, to a place some way off).

When an objective prefix is added to a verb in the Imperative, other than the prefix governed by the prepositional part (in a verb of that kind), the Imperative form is exchanged for (a) the Present Aorist, or (b) a form like the Subjunctive, but without its subjective prefix : thus :

Ndetera lumonde, bring me a sweet potato. (Imperative.)

Mundetere lumonde, bring me a sweet potato. (Subj. without prefix.)

Omundetera lumonde, bring me a sweet potato (from a distance). (Present Aorist.)

Mundetera lumonde seems not to be used at all.

To express Prohibitions the Verb *Leka*, leave off, is often used as an Auxiliary :

Leka okundya ebigere, don't tread on my heels. (Lit. stop eating my feet for me.)

2. The Indicative Mood.

The following Verbs are used as Auxiliaries for the formation of additional tenses of the Luganda Verb :

(a) *Ba, Bera, Li, be, -bade*, used with the particles, as follows :

Nga with the present aorist or the perfect forms the Luganda participles :

Ntula nga mpandika, I sit writing.

Ya'a nga yambade (for *nga ayambade*) *bulungi*, he came well-dressed.

(*Nga* is pronounced as if it were part of the word which precedes it; and its *-a* elides before an initial vowel.)

The strict Present is expressed thus by means of the Perfect tense of *ba*, and the Present participle :

Mbade nga ntula wano, I am sitting here.

Similarly :

Naba nga ng'enda enkya, I shall be going to-morrow.

The Imperfect is expressed by the Past tense of *ba*, and the same participle :

Salinga mpandika olwebiri, I was not writing the day before yesterday.

Or, *Nalinga siwandika olwebiri*.

Nabade nga ntunga kakano, I was sewing just now.

The 'Not Yet' Tense of *ba* is used with the infinitive of another verb in much the same sense as the Simple 'Not Yet' Tense :

Sinaba kugenda, I have not yet gone.

Tebanaba kutegera, they do not yet understand.

The Pluperfect may be expressed by the past tense of *ba*, and a past participle :

Yalinga yagenda, he had gone.

(b) The Verb *mala*, finish, *maze*, forms the following tenses :

A completed Perfect :

Maze okulya, I have finished eating.

A Pluperfect :

Namala okugenda, I had gone.

Yalingamaze okutukayo, he had already arrived there (Lit. he was having finished to arrive there).

A Future Perfect :

Ndimala okvigiriza, I shall have taught.

Also in the phrases :

Maze nesigenda, I have not gone after all.

Nemala nesigenda, I did not go after all.

Other combinations with various shades of meaning can also be formed: these formations are specially common in time sentences (*q. v.*).

(c) *Genda*, go, *genze*, -*ja*, come, -*'ze*, *agala*, wish, *agade*, and *tera*, intend, -*teze*, are used to form several tenses :

Agenda okutuka, he is going to arrive.

Aja okutuka, he is about to arrive.

Anatera okutuka, he is just about to arrive.

(The Near Future and not the Present is the usual tense in the case of *tera*.)

Nagenda okutuka, I was about to arrive.

Njagala okufa, I am about to die.

The following remarkable tense is formed from the particle *kye* and the verb -*ja*, come, with the subjunctive of another verb :

Kyenje-njije, I have just come.

Kyoje-oje (*kyojoje*), thou hast just come.

Kyajaje, he has just come.

Kyetujetuje, we have just come.

Kyemujemuje, ye have just come.

Kyebajebaje, they have just come.

Another form is frequently used to express 'just'; this is *aka*, interposed between the personal pronoun and the verb :

Nakaja, I have just come.

Wakaja, thou hast just come.

Yakaja, he has just come.

etc.

In the relative form *aka* is always used :

Abakaja bagende, they who have just gone.
Or *Abakagenda*.

This form may be used with any verb ; the various forms for the different classes are made with the usual prefixes. *E. g. :*

Ama'zi kyegaje gesere, the water has just boiled.

Ente kyeje-ese, the cow has just died.

Enkoko kyezije zebike, the fowls have just laid.

(d) The Verbs *sanga*, *sisinkana*, come upon, find, *sanze sisinkanye*, are used to express a Pluperfect, or Future Perfect. *E. g. :*

Yasanga nga yagenda da, he found him gone some time before ; *i. e.* he had gone some time before.

Olisisinkananga nfude, you will find me dead ; *i. e.* I shall have died.

3. The Subjunctive Mood :

(a) There being no negative Subjunctive, the Verb *lema*, given above, is used with the Infinitive to supply its place :

Nasiba olu'gi, engo ereme okuingira, I shall shut the door, that a leopard may not get in.

Yongeramu ama'zi, obusera buleme okukalira, put in more water that the porridge may not get burnt.

Mukirize Masiya, muleme okubula, believe on Christ; that you may not be lost.

(b) *Leka*, leave, let *lese*, is often followed by the Subjunctive, not, like the Infinitive, in the sense of a Prohibition, but, on the contrary, as a request :

Leka tugende fena nawe, allow us all to go with you.

(c) The first syllable of *leka* may be omitted.

Katugende nawe.

Kanjije, let me come ; *i. e.* I will come.

Kamale emirimu gyange, ndigenda, let me finish my work ; then I shall go.

(d) The Verb *lyoka*, get (to do, or to be), *liose*, is chiefly used in the Narrative Tense, when it carries on the time of the previous verb (see VII. 7) ; it implies

that the action of the two verbs, which it connects, is immediately consecutive. It is used both with the Imperative and Subjunctive. *E. g. :*

Bwonomala okwera mukisenge, nolyoka okuma omuliro, when you have swept the room, then (at once, but not before) light the fire.

Omwami bamala okumu'ta, nebalyoka banyaga ebintubyi, when they had murdered the master, then they plundered his goods.

Va mu kisenge ndyoke nkwetegereze, come out of the room, that so I may recognize you (Lit. make myself sure of you).

It will be observed that the Indicative or Imperative tenses of *lyoka* are followed by the Present Aorist tense, whatever the tense of the preceding verb, or of *lyoka*: while the Subjunctive is always followed by the Subjunctive.

(e) The Verb *va*, come or go out, *vude*, has two Auxiliary uses: (a) to express action finished, with the infinitive of another verb; (b) to express the conjunction 'therefore,' when it is followed, whatever its tense, by the Present Aorist (whose Aorist meaning is nowhere more manifest than in this use, and in its use with *lyoka*).

(a) *Nva okulya*, I have just been eating (Lit. I come from eating).

Nvudeyo kulya, I've just been eating over there (at some distance).

(b) In this use *-va* is always preceded by *kye-* (cf. *kyenjenjije*):

Kyeyava ayogera bwatyo kubanga tebamukiriza, Therefore he spoke thus, because they disbelieved him.

The Verb *lema*, refuse, is used in this connection with the force of a negative:

Enkuba einze okutonya; kyemva nema okutambulako, the rain is too heavy; therefore I am not going for a walk.

Kyendiva nema okutambulako, therefore I shall not go for a walk. (*nema=nlema.*)

(c) The Verb *soka*, do a thing first, *sose*, is followed by a Subjunctive, as follows:

Soka osome, read a bit first.

Tusoke twebakeko, let us sleep a bit first.

This verb is sometimes followed by an Infinitive.

(d) The Subjunctive is used alone to express purpose ; but this meaning is often further brought out by the use of *lyoka*, *lyose*, which has already been mentioned :

Yogera mpolampola ndyoke mpulire, speak slowly that so I may hear.

(e) The Deliberative Subjunctive :

Nkole ntya? What am I to do ?

4. The Infinitive Mood :

There is a use of the Infinitive, corresponding to Swahili, somewhat different from the use of the Abstract Verbal noun :

Okufa olifa, as a matter of fact you will die.

Olifa bufi, seems to mean, you will just die. Either expression might mean : You will die (not be killed) ; *i. e.* You will die a natural death. *ofd*

Olifa nokufa, means you will most assuredly die.

CHAPTER IX.

CONDITIONAL and Time sentences; reported speech and other dependent sentences.

1. Conditional sentences :

Conditional sentences may be divided conveniently under three heads : (i) Those whose protasis is in Aorist time : these are pure hypotheses ; *i. e.* If I were to go, I should do wrong. (ii) Those whose protasis is in Present or Future time : If I go, I shall do wrong. (iii) Those whose protasis is in Past time : this kind of Conditional sentence must be again subdivided into (a) those in which it is implied that the hypothesis has not taken place : *e. g.* If I had gone, I should have done wrong ; and (b) those in which the hypothesis may or may not have taken place.

There are four Conditional particles in Luganda, *bwe*, *oba*, *obanga*, and *singa*. Of these, when used to introduce conditions, *bwe* may be used with any future tense : *Singa* is used with the Present Aorist, and the two Past tenses.

Examples of these various Conditional sentences are here given :

- (i) *Singa wambulira, nandisanyuse.* Past.

If you had told me, I should have rejoiced.

Singa nalongosa ebyange jo, singa ng'enda lero.

If I had arranged my affairs yesterday, I should have gone to-day.

- (ii) *Singa wambulira, singa* $\left\{ \begin{smallmatrix} nsanyuse \\ nsanyuka \end{smallmatrix} \right\}$ Present.
If you told me, I should rejoice.
- (iii) *Singa ombulira, singa nsanyuka.* Continual.
If you tell me, I shall rejoice.
Singa nina emere, singa sirya?
If I had food, shouldn't I eat?
- (iv) *Bwolikola bwotyo,*
If you shall do thus.
Bwokolanga bwotyo,
If you ever do thus.
Bwoliba ngokoze bwotyo,
If you shall have done thus.
Bwobanga okoze bwotyo,
If you shall ever have done thus. } *ndikukuba,*
I shall beat you.

When the action referred to is only just past, *wambulide* may be substituted for *wambulira*, wherever it occurs. The other form of the Conditional, *nakusanyuse*, may, of course, always take the place of *nandisanyuse*.

Oba and *obanga* are used with the Perfect, the 'Not Yet' tense, the two Past tenses and the Future.

Oba (or *obanga*) *yagenda, yayonona*, If he went, he did wrong.
Oba (or *obanga*) *yagenze, yayononye*, If he went, he did wrong.

2. Time sentences :

The particles used in such sentences are *bwe, lwe, nga, we, kasokede, kasoka, ne . . . lwe, lwe . . . ne*.

Perhaps it will be most useful to give an alphabetical list of English time particles, with sentences containing them translated under each.

(a) *After*. Time sentences introduced by 'after' are generally translated by means of the auxiliary verb *mala, maze* :

After seeing him, he went away, *Bweyamala okumulaba, nagenda, or nalyoka agenda*.

(Observe the use of the Narrative Tense after a time clause.)

After eating they will work, *Bwebalimala okulya, nebalyoka bakola emirimu*.

(b) *Before.*

I shall not go, before they arrive, *Sirigenda nga tebanaba kutuka* (Lit. while they are not yet arrived).

I did not do so, before I was ordered, *Sakola bwentyo bwenali nga sinaba kulagirwa* (Lit. when I was not yet ordered).

(c) *Since.* The Particles *Kasoka, Kasokanga, Kasokede*, are used indifferently. The Present Aorist Tense is idiomatically used in this construction, where English uses the Perfects:

Since I saw him, he has not returned here, *Kasokede mulaba, takomangawo.*

The Past Tenses are inadmissible in this construction.

(d) *Till, until.*

These words may be expressed in a number of ways:

Wait till I return, *Lindirira otuse wenakomerauwu*. (Lit. that you may make to arrive the time when, etc.).

Don't go till I return, *Togenda*, or better, *Tosoka kugenda, nga sinaba kukomawu* (i. e. while I have not yet, etc.).

He waited until all had gone, *Yalindirira nga bona bamaze okugenda.*

I shall stay until you have pity on me, *Ndirindirira omale okunsasira.*

He was king all the time until he died, *Yalinga akyali Kabaka okutusa nebweyafa*; or, *Yalinga akyali Kabaka okutusa bweyafa*; or, *Yalinga akyali Kabaka okutusa okufakwe.*

(e) *When.*

Bwe, Bwe . . . ne, Lwe, Lwe . . . ne, Ne . . . lwe, Nga.

When he arrived, I departed, *Bweyatuka nenwao.*

When I was there, I saw him, *Bwenali nga nkyali eyo, namulaba.*

When he comes, I shall tell him, *Lwalituka, ndimubulira.*

When he heard this, he was sorry, *Bweyawulira ebyo, nanakuwala.*

Nga generally is better translated 'while.' The clause introduced by it follows the main clause:

Yaja nga nkyali wano, he came when I was still here.

(f) *Whenever* is translated by *buli bwe-*, *buli lwe-*:

Buli lwamulaba, namukuba, Whenever he saw him, he struck him.

Buli lwenyinja, nensoma, Whenever I can, I read.

(g) *While* is generally expressed by the use of the particle *-kya-*, or by turning the sentence and using the 'Not Yet' tense :

Wait while we go yonder, *Lindirira bwetukyali nga tugenda eri*.
Don't do so, while I'm alive, *Tokolanga bwotyo, nganze sinaba kufa* (nganze for *nga nze*).

(h) *Why, of course*, is translated by *anti*.

3. Reported speech may be divided under three headings :

(a) When the actual words of the speaker are reported.

(b) When the words (or thoughts, which are included in the general heading of this section) are reported in dependence on some such verb as 'say,' 'suppose,' 'believe,' 'hope.'

(c) Indirect questions.

In the first heading, of course, no change is required : the quoted words are regularly introduced by the particle *nti*, which is, no doubt, the declinable adverb *-ti*, in the agreement of the first person (though its use is in no way limited to that person), and means therefore originally 'thus.' *Nti* sometimes stands alone, the verb of saying or thinking being understood from the context : sometimes instead of the verb the particle *ko* is used, with the meaning 'he further (said) thus,' *ko nti*. *Nti*, in fact (like Greek *οτι*), represents inverted commas.

In (b) when the words are reported in dependence on another verb, *nti* is sometimes used, sometimes *nga*, sometimes there is no introductory particle. After words of saying, *nti*, never *nga*, generally occurs ; after words of knowing, one or other of these particles generally occurs ; after verbs of hoping and thinking, there is often no introductory particle. It is often best to turn an English sentence of this kind into the actual words used by the speaker :

He said he would go, *Yagamba nti ndigenda* :

But it is also right to say :

Yagamba nti aligenda.

Examples :

Namanya ngaligenda, I knew he would go.

Manyi ngakoze bwatyo, I know he has done so.

Nsubira nga ndija, I hope I shall come.

Nsubira nti ndija, ,, ,, ,,

Nsubira ndija, ,, ,, ,,

Also, *Nsubira okuja*, ,, ,, ,,

The latter is equivalent to *Nsubira nti naja*, implying the probable fulfilment of the hope in the immediate future :

Ndooza nti yagenda, I think he went, or, I think he had gone.

(c) Indirect questions: both Relative and Interrogative pronouns and particles are used in Indirect Questions.

Whether . . . or, is expressed by *obanga* . . . *obanga*, *nandiki* . . . *nandiki*; sometimes no particles are necessary, or only *nga* :

Simanyi gyagenze, I don't know where he has gone.

Mbulira mwosula, tell me where you live.

Yang'amba bantu kyabagenda, he told me who had gone (*kyabagenda* for *ki abagenda*; Lit. what men who had gone).

Nerabide endiga meka zewampa, I forget how many sheep you gave me (Lit. how many the sheep (are) which, etc.).

Simanyi obanga yagenda, I don't know whether he went.

Omuntu ono simanyi nga mulungi simanyi nga mubi, I don't know whether this man is good or bad.

Omumanyi bwali? Do you know what he is like?

Omumanyi bwafanana? Do you know what he is like?

Simanyi nga nayogerantya, I don't know what to say (for *nayogera ntya*).

Owulide byeyayogede? Did you hear what he said?

(This is really a Relative sentence.)

Yambuzi'za gyenava, he asked me where I came from.

4. Purpose, Consequence, etc.

Purpose is expressed by the Subjunctive: this sense is more definitely expressed by the addition of the auxiliary verb *lyoka* (see VIII. 3 d).

Consequence is expressed by the use of *-ti . . . nga bwe* (Lit. so . . . as how), by the use of the Narrative tense, or by a Causative verb :

Yanjagala bwati nga bweyampa ebintu, he loved me so that he gave me many things.

This use is very rare. The following is the usage generally employed :

Enjala yali nga emukute bubi nalya embwa, he was so tormented by hunger that he eat a dog (Lit. hunger was having seized him badly, and he eat a dog).

Yamala okumukuba naliokafa (for *nalioka afa*), he beat him so that he died (Lit. he finished to beat him and he got to die).

Omuliwo gweinze obungi, guja kwanjuluza ekyuma, the fire has got too hot the iron will melt.

Namukuba nyo nga kumu'ta, I shall beat so that he will die (Lit. I shall beat him very much as to kill him).

'*It would be better to do so and so*,' is expressed by *wakiri* and the Subjunctive :

Wakiri okole bwotyo, you had better do so.

In picking up the words of a command or wish, the Subjunctive is used : this is probably not a dependent use, but it is conveniently given here :

Genda ku kibuga. Siwulide bulungi : ng'ende ku kibuga ? Go to the capital. I didn't quite hear : was it that I should go to the capital ?

A verb of fearing takes the same construction after it as a verb of thinking ; see above.

Although may be translated by *ne bwe*-, followed by *ba* and participle :

Nebwala nga tayononye, akubibwa, though he did no wrong, he is beaten.

Nebwaliba nga tayononye, alikubibwa, though he do no wrong, he will be beaten.

CHAPTER X.

ACCENT AND PRONUNCIATION.

1. In two respects Luganda pronunciation is more difficult than Swahili: the accent is not, as in that language, consistently placed on the penultimate (although this syllable is accentuated much more often than any other): and the words are so run together and the vowels so constantly elided that even familiar words are often difficult to recognize. In writing Luganda, the pronunciation is so far followed as to run together, with elision of final vowels, all Conjunctions, Prepositions, Pronouns and Auxiliary Verbs with any other part of speech, when they are so pronounced in ordinary conversation; but the more important parts of speech are not run together nor are their vowels elided: they are written grammatically, not phonetically. A glance at the instances given at the end of this chapter will explain sufficiently why the writing is, to this extent, inconsistent with itself and with the actual pronunciation.

2. It is not supposed that any one will learn to pronounce correctly from reading and practising the following rules and instances. Pronunciation can only be learned by hearing natives speaking. However, this chapter may enable those who begin their study of Luganda before they reach the country, to avoid habituating themselves to a great many mistakes in pronunciation.

3. The remarks made on the sounds of the letters at the beginning of the book need amplification: the letter *a* has strictly two sounds, one rather shorter than the *a* in 'father,' the other like the *a* in 'balm.' These are not distinguished in writing, because this is one of those slight inaccuracies which cause no trouble to Baganda readers. It is true the long *ā* is generally the result of two *a*'s coming together: but to write it so would less nearly represent the actual sound than a single *a*.

The same may be said of the letters *i* and *u*. They are never doubled except to represent two syllables.

Similarly when *m* stands for *nm* (e. g. *mulaba*, I see him), it has a stronger sound, but it is hardly distinguishable from the ordinary single *m*.

A few common words are here given, which contain such strong letters:

Amānyī, strength.

Gāya, chew.

Kāba, cry.

Abāna, children.

Sāna, deserve.

Sība, fast.

Fūla, make.

Fūka, become.

Tūka, arrive.

Esūbi, promise.

Būlira, preach.

4. When a word ends in *mu*, in our writing, it very often is the case that strictly speaking no *u* is pronounced at all. The last letter is, really, what is called 'a sonant *m*'; that is, *m* used as a Vowel. For instance, in the phrase *emioyo emikakamu*, the lips are not opened again after the *m* is formed, as would necessarily happen if a *u* had to be pronounced. This word might be written *emikakām*, with an accent on the last syllable, or better *emikakamm*. However, it is convenient to write this syllable *mu*, because it is sometimes so pronounced; and may even become *mw* before a vowel.

5. Some words have a strange accentuation, a stress about equal being laid on two consecutive syllables: *njágála*, I love, has its two first syllables thus equally accentuated.

The following words are accented on the last syllable :
Forms of the Variable Preposition such as *ogwa*, *eya*,
aka, etc.

The adjectives *-na*, *all*, and *-ka*, *self*.

The words *katikiro* and *kisakati* have accents on their second and third syllables. *Emporogoma*, lion, accentuates its second and last syllable.

6. The elision of vowels. It is the final vowel that is elided, in nearly every case, before the initial vowel of the next word : however the *-e* of *ne* stands before the first class, sometimes ; and then the initial *o* or *a* of that class disappears. However, in nearly every case, the conjunction *ne* or *na* and the variable preposition are elided. The *-e* of the subjunctive and the *-a* of other parts of the verb also readily elide.

Nga, *kulwa*, *kubwa*, *olwa* regularly elide their final *a*.

However, the following sentences (the first twelve of Appendix II., where the ordinary way of writing them and their meaning will be found) will show the method of elision better than many rules. Accented syllables, other than the penultimates (regarding the words grammatically), are marked with an Accent—

1. Ama'zi bwegabanga géseze, nojá nombúlira.

2. Twalengoye zino, ozoze bulungi : sabuni wuyo : omáliramu dala sabuni yená.

3. Twagála tusókokúlyemére eyólubéryebérye ngesáwa zúise kumi nebiri : vúlugobuséra obwá kasoli ; ofunbe ne lumonde.

4. Longosa mu kisenge : sokoyere bulungi ; osímule meza : bwomala, nolyóko'zawo ebintu byoná nga bwebya-bade olubéryebérye.

5. Embuzeno gyágala muwendo kí ? Ngyágala bitano. Nákuwensimbi bina mwatano.

6. Twalensimbi zinebyasa bibiri ; ogendogézekó kugulenyama yente mu katale.

7. Gendogézeko kutundolugoye luno ; ogendengolá-

muza mu kubo : nayé buli mukono bwebatákúwamwe-
nsimbi bibiri mwatano, obanga kusukawo, tokíriza.
Olagana nabó nga bwonoinza obulungi.

8. Wata matokosaníkire mu ndágala, ofumbe.

9. Amatoke gaide ?

10. Kikyékikulese'zebikuta bya lumonde nebyáma-
toke okusúla wano ; bikung'anyobisule wala kakano.

11. Omusana bwegubánga gwase, nokūma mu nyumba
omuliro.

12. Nátámbulatámbulakédumusana bwegunábánga
guse. Kūma waka wano, ofumbe nama'zi géseresáwanga
ziisekumi nebiri.

Abstract nouns may, indeed often must, be translated
by infinitives of verbs ; *e. g.* :

Faith, okukiriza.

| *Love*, okwagala.

Ignorance, obutamanya.

| *Fearlessness*, obutatya.

Adjectives must very often be translated by means of
substantives or verbs ; *e. g.* :

Strong, wa manyi.

| *Weak*, atalina manyi.

EMPHASIS IN LUGANDA.

No mistake is commoner or more fatal than translating
an emphasis in English by an emphasis in Luganda.
This is wrong in nine cases out of ten. Emphasis is
translated :—

1. By a relative. I want *books*. Ebitabo byenjagala.
That's what I want. Ekyo kyenjagala (not njagala
ebitabo, njagala *ekyo*).

2. By a copula. *Mukasa* told me. Mukasa ye yam-
bulira.

3. By a substantive. This cow is not *large* (implying
that it is something else). Ente eno obunene si nene.
He's a *man* (not a god). Ye muntu buntu. Don't tell
him, but if you *do* tell him, etc. Tomubuliranga
naye okubulira bwoliba ngomubulide. . . . What are

you doing? are you writing? No, I am *reading*. Okola ki? Owandika? Neda, nsoma busomi. I don't even know him. Nokumanya simumanyi.

4. By *kiryose* with 1st pers. future or 2nd pers. imp. I'll *die* rather than run. *Kiryose nafa, nesiduka*. If you won't go, *I* will. Oba toja kugenda, *kiryose nze nagenda*. You didn't do so *then*, do so *now*; eda tewa-kola bwotyo, *kiryose okole bwotyo kakano*.

5. By verb *ba*. Do *you* begin. Owoba osoka

WAYS OF ASKING THE QUESTION "WHY."

1. *Ki* or *kiki* with a causative verb.

Ekikukose'za bwotyo kiki? Why did you tread on my corns?
Ekikulese kiki? Why did you come?

2. *Ki* or *kiki* with prepositional verb.

Wakolera ki bwotyo? (implying purpose). Why did you do thus?

3. *Olwaki* or *kyemva*.

Kyewava okola bwotyo kiki? Why did you do thus?

4. *Olwaki* and infinitive.

Lwaki obutaja? Why didn't you come?

5. *Gwa* or *kya ki*, etc.

Olese enku za ki? Why did you bring the wood?
Balese ekitabo kya ki? What did they bring the book for?

6. For negative questions. *Kiki* and the verb *-lobera* or *-laira*.

Ekikulobede okuja kiki? Why didn't you come?

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